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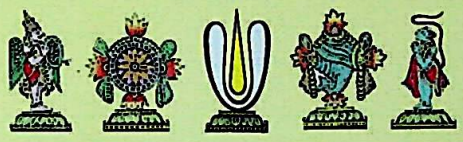

# Sri Nrisimha Priya

VOLUME 12 ISSUE

April 2024 ₹ 40/-

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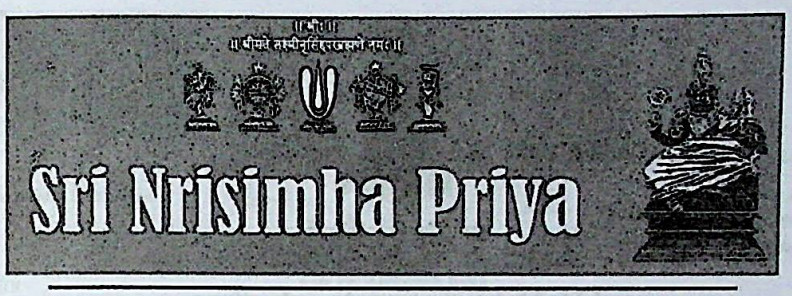


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**H.H. 46th Jiyar of**
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***H.H. Śrīvaṇ Śaṭhakopa***
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***Māhādeśikan***

*Ahobile Gāruḍaśaila madhye*
*kṛpāvaśāt kalpita sannidhānam /*
*Lakṣmyā samāliṅgita vāma bhāgam*
*LakṣmīNṛsiṁham śaraṇam prapadye //*

*Nārāyaṇa yatīndrasya kṛpayā''ṅgilarāginām /*
*Sukhabodhāya tattvānām patrikeyam prakaśyate //*

*ŚrīNṛsiṁhapriyā hyeṣā pratigeham sadā vaset /*
*Paṭhithṛṇām ca lokānām karotu Nṛharirhitam //*

The English Monthly Edition of *Sri Nrisimhapriya* is being published for the benefit of those who are better placed to understand the Vedantic truths through the medium of English. May this magazine have a glorious growth and shine in the homes of the countless devotees of Lord Sri Lakshmi Nrisimha! May the Lord shower His benign blessings on all those who read it!

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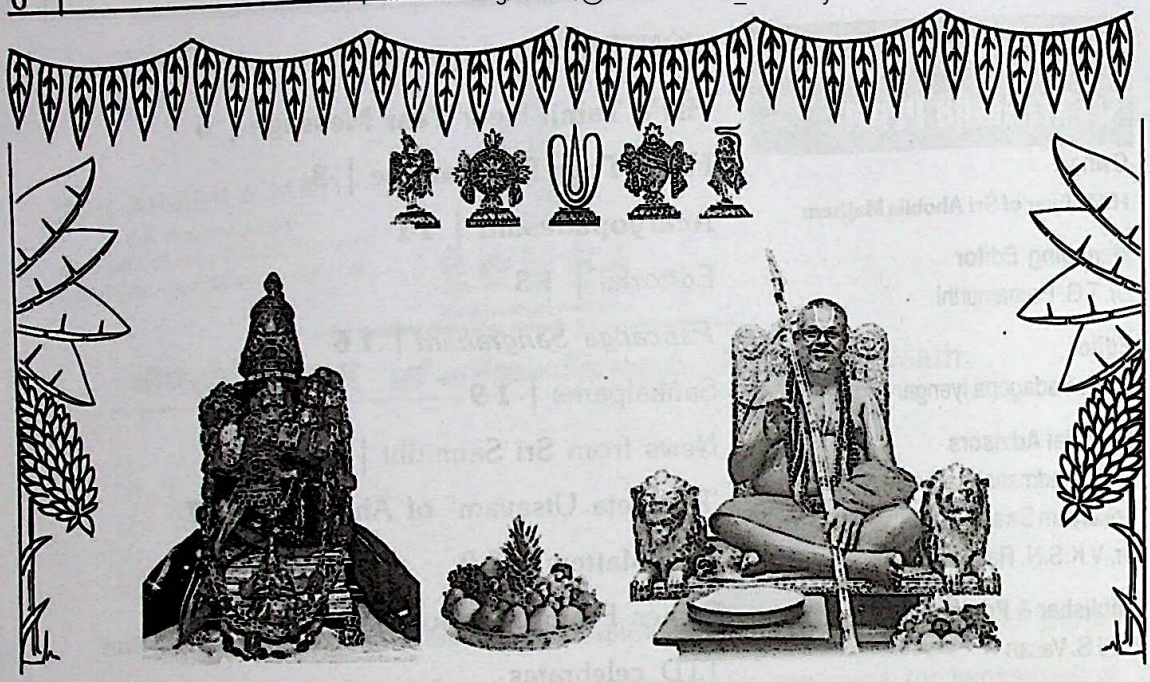

# HH Śrimad Azhagiyaisiṅgar's New Year Message

## What the New Year Krodhi Holds for You

***Sarvo'pi yam samāśritya sakalaṁ bhadraṁ aśnute /***
***Śriyā ca bhadrayā juṣṭaḥ yastaṁ Bhadraṁ namāmyaham //***

***Api santatayaḥ Krodhi vatsare sasya vṛddhayaḥ /***
***Dampatyoḥ pritim anyonyam prajānām ca parasparam //***

**This year is named Krodhi. The past year Śobhakṛt yielded mostly beneficial fruits. The name of the upcoming year is such as to rid us of our bad traits. Chevvāy is the King of this year and his minister is Śani. Due to this, kings of the world will constantly engage in conflict and behave irresponsibly. There will be a good crop of grains. Despite this, numerous beings will be forced to consume fruits, roots, etc., for survival. However, overall, there will be development and improvement in the world.**

**Due to the grace of Śrī Mālolan, who is said to be auspiciousness personified (Bhadraḥ), all good things will happen. Couples will give up quarreling and**

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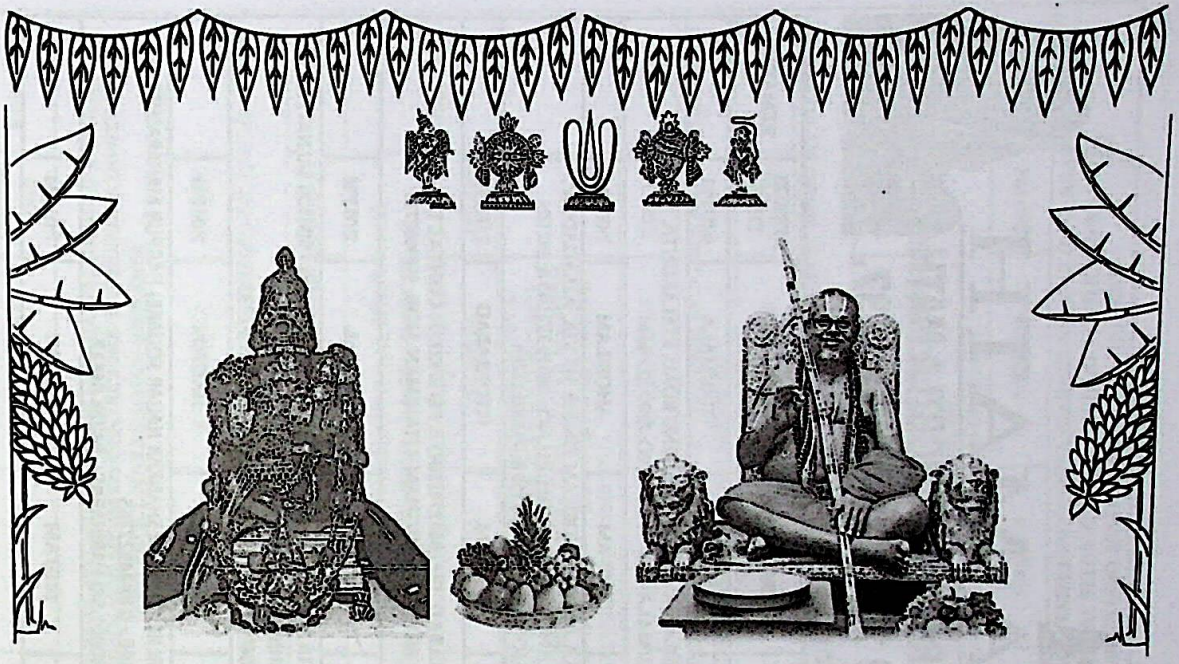

be harmonious. Divorces will decrease. People will generally be cordial towards one another. There will be improvement in politics. The wicked will turn over a new leaf and seek atonement for their sins. Water scarcity may affect the world. This will be mitigated by the observances of the saintly and the power of their penance.

Our Sanātana Dharma will triumph. Atheists, though they may appear to prosper, will suffer much. The good thoughts and deeds of pious people will ensure that all that happens this year will be good. Those who have abandoned their religious observances will repent and resume the same. Those who wrong others will reap its fruit. Rains will be plentiful this year, resulting in bountiful crops. Due to the grace of Balabhadra, the master of cows, everyone's wishes would be fulfilled. We pray to the holy feet of our Deity of Worship Śri Mālolan to bless everyone with all things auspicious and convey our blessings for the welfare of all.

**Samasta Mangalāni Bhavantu!**

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SRI:

# SRI AHOBILA MATH

## TOUR PROGRAM OF HH THE 46TH JEER OF SRI AHOBILA MATH

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**E-Mail Id:-azhagiyasingarsam@gmail.com**

| From DATE | To DATE | From DAY | To DAY | TAMIL MM | TAMIL F-D | TAMIL T-D | DEPARTURE FROM | APPROX TIME | ARRIVAL AT | APPROX TIME | REMARKS |
|---|---|---|---|---|---|---|---|---|---|---|---|
| 29.03.2024 | " | FRI | " | PANGUNI | 16 | " | AHOBILAM | 10:00 PM | TIRUMALA | 6:00 PM | |
| 30.03.2024 | 06.04.2024 | SAT | SAT | PANGUNI | 17 | 24 | CAMP:- SRI AHOBILA MATH COMPLEX, RING ROAD, KOILAKUNTA, TIRUMALA - 517 504 PH.NO:-0877 227 9440 | | | | |
| 07.04.2024 | " | SUN | " | PANGUNI | 25 | " | TIRUMALA | 10:00 AM | AHOBILAM | 7:00 PM | |
| 08.04.2024 | " | MON | " | PANGUNI | 26 | " | CAMP:- SRI AHOBILA ,MATH, AHOBILAM PIN-518 545 VIA, ALLAGADDA , KURNOOL DIST, ANDHRA PRADESH, PH.NO:- 08519 252 045 & 252 024 MOBILE:- 094418 02368 & 094905 15284 | | | | |
| 09.04.2024 | " | TUE | " | PANGUNI | 27 | " | AHOBILAM | 10.00 AM | HYDERABAD | 7:00 PM | |
| HYDERABAD ADDRESS | | CAMP :- SRI AHOBILA MATH, DD COLONY HYDERABAD TEL: 040 27423043 & 040 27421212 CONTACTS: SRI SRINIVASACHARY, MANAGER MOB:9441826767 SRI NEELAMEGHAM CHAIRMAN MOB: 9989089738 | | | | | | | | | |
| 10.04.2024 | " | WED | " | PANGUNI | 28 | " | HYDERABAD | 10.00 AM | NIRMAL | 7:00 PM | |
| NIRMAL ADDRESS | | THE EXECUTIVE OFFICER SRI VENKATESWARA SWAMY TEMPLE DEVAKOTA MARKET NIRMAL (ADILABAD) TELANGANA - 504105 SRI.NAVEEN TTD INCHARGE:-96669 0221 SRI.RAVI KRISHNA GOUD TEMPLE EO:- 9347507156 SRI.NAVEEN SWAMY TEMPLE POOJARI:- 97040 48869 SRI.GURUPRASAD:- 99481 92333 | | | | | | | | | |
| 11.04.2024 | " | THU | " | PANGUNI | 29 | " | NIRMAL | 10:00 AM | NAGPUR | 7:00 PM | |
| NAGPUR ADDRESS | | SRI GURU RAGAVENDRA SWAMY BHAJAN MANDAL NOTH AMBAZARI ROAD (NEAR SHANKAR NAGAR SQUARE) NAGPUR MAHARASHTRA SRI.JAISIMHA MOBILE:- 0 8884927265 SRI.RAMUCHARY -MOBILE:- 0 9326330001 SRI.HARIHARAN:- 94228 64617 | | | | | | | | | |
| 12.04.2024 | " | FRI | " | PANGUNI | 30 | " | NAGPUR | 10:00 AM | KATNI | 7:00 PM | |

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| | | | | MM | F-D | T-D | | | | | |
| 13.04.2024 | " | SAT | " | PANGUNI CHITRAI | 31 | 1 | CAMP AT :- SRI RANGANATH MANDIR RANGANATHA NAGAR NEAR KATNI SOUTH RAILWAY STATION KATNI MP-483 501 CONTACT NO:- DHEERENDRA DIWEDI- 98278 29821 SRI.K.L.NARASIMHAN-89891 42488 | | | | |
| 14.04.2024 | " | SUN | " | CHITRAI | 2 | " | KATNI | 10:00 AM | CHITRAKOOT | 7:00 PM | |
| CHITRAKOOT ADDRESS | | RAMAYANI KUTI SEWA NYAS NEAR SATNA BUS STOP, CHITRAKOOT DHAM SATNA (M.P) PIN:-485335 CONTACT NAME:-MR.RAKESH KUMAR PUJARI JI CONTACT NUMBER:-089220 07648 / 93022 05503 | | | | | | | | | |
| 15.04.2024 | " | MON | " | CHITRAI | 3 | " | CHITRAKOOT | 10:00 AM | NAIMISARANYAM | 7:00 PM | |
| 16.04.2024 | 22.04.2024 | TUE | MON | CHITRAI | 4 | 9 | CAMP AT: SRI AHOBILA MATH, NAIMISARANYAM, SITAPUR DIST. LOCAL CONTACT: SRI NARASIMHAN MOB: 9936040748 | | | | |
| 23.04.2024 | " | TUE | " | CHITRAI | 10 | " | NAIMISARANYAM | 10:00 AM | AYODHYA | 7:00 PM | |
| 24.04.2024 | | WED | " | CHITRAI | 11 | " | CAMP AT:-SHRI RAM JYOTISH PEETH VAN PRASTH SEVA ASHRAM ASHRAM TRUST SUGRIV KILA AYODHYA-224123 CONTACT NAME & NUMBER:- JAGAT GURU SWAMI VISHVESH PRAPANNACHARYA :-93351 53714 SRI.R.SESHADRI 99400 27115 SRI.SRIRAMAN 94440 10319 | | | | |
| 25.04.2024 | " | THU | " | CHITRAI | 12 | " | AYODHYA | 10:00 AM | CHITRAKOOT | 7:00 PM | |
| CHITRAKOOT ADDRESS | | RAMAYANI KUTI SEWA NYAS NEAR SATNA BUS STOP, CHITRAKOOT DHAM SATNA (M.P) PIN:-485335 CONTACT NAME:-MR.RAKESH KUMAR PUJARI JI CONTACT NUMBER:-0 89220 07648 / 93022 05503 | | | | | | | | | |
| 26.04.2024 | " | FRI | " | CHITRAI | 13 | " | CHITRAKOOT | 10:00 AM | KATNI | 7:00 PM | |
| KATNI ADDRESS | | CAMP AT :- SRI RANGANATH MANDIR RANGANATHA NAGAR NEAR KATNI SOUTH RAILWAY STATION KATNI MP-483 501 CONTACT NO:- DHEERENDRA DIWEDI- 98278 29821 SRI.K.L.NARASIMHAN-89891 42488 | | | | | | | | | |
| 27.04.2024 | " | SAT | " | CHITRAI | 14 | " | KATNI | 10:00 AM | NAGPUR | 7:00 PM | |
| NAGPUR ADDRESS | | SRI GURU RAGAVENDRA SWAMY BHAJAN MANDAL NOTH AMBAZARI ROAD (NEAR SHANKAR NAGAR SQUARE) NAGPUR MAHARASHTRA SRI.JAISIMHA MOBILE:- 0 8884927265 SRI.RAMUCHARY -MOBILE:- 0 9326330001 SRI.HARIHARAN:- 94228 64617 | | | | | | | | | |
| 28.04.2024 | " | SUN | " | CHITRAI | 15 | " | NAGPUR | 10:00 AM | NIRMAL | 7:00 PM | |
| NIRMAL ADDRESS | | THE EXECUTIVE OFFICER SRI VENKATESWARA SWAMY TEMPLE DEVAKOTA MARKET NIRMAL (ADILABAD) TELANGANA - 504105 SRI.NAVEEN TTD INCHARGE:-96669 0221 SRI.RAVI KRISHNA GOUD TEMPLE EO:- 9347507156 SRI.NAVEEN SWAMY TEMPLE POOJARI:- 97040 48869 SRI.GURUPRASAD:- 99481 92333 | | | | | | | | | |

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| 01.05.2024 | " | THU | " | CHITRAI | 18 | " | HYDERABAD | 10.00 AM | KURNOOL | 7:00 PM | |
| 02.05.2024 | " | FRI | " | CHITRAI | 19 | " | KURNOOL | 10.00 AM | KADAPPA | 7:00 PM | |
| 03.05.2024 | " | SAT | " | CHITRAI | 20 | " | KADAPPA | 10.00 AM | CHENNAI SELAIYUR | 7:00 PM | |

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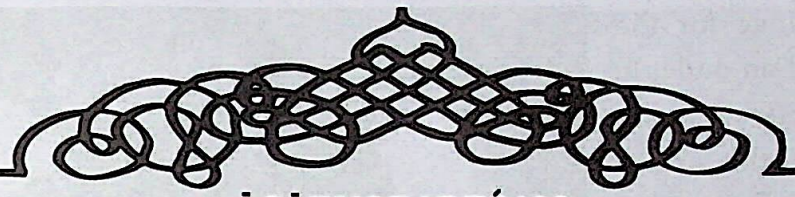

# ĀCĀRYOPADEŚAM

**(Golden words of our glorious Ācārya, H.H. Śrīvaṇ Śaṭhakopa Śrī Raṅganātha Yatīndra Mahādeśikāḥ)**

Translation: Sri K. Sadagopa Iyengar

## Śrī Tirumaṅgai Āzhvār Đ II

Elders consider the six works of this Āzhvār as adjuncts of the four Prabandhas of Śrī Nammāzhvār (*Tiruvāsiriyam, Tiruviruttam, Periya Tiruvantādi, Tiruvāymozhi*) representing the essence of the four Vedas. Though Śrī Tirumaṅgai Āzhvār's works can well be considered independent ones, capable of imparting all spiritual and sampradayic wisdom, since they also serve as explanatory texts for the works of Śrī Nammāzhvār, making their meanings crystal clear, they are also considered 'angas' for the same. Just like Sage Vyāsa (known as Parantapa) and Śrī Nammāzhvār (known as Parāṅkuśa), Śrī Kaliyan too contributed to eliminating alien faiths and establishing Śrīman Nārāyaṇa as the Supreme Brahman.

The glory of this Āzhvār's works is that they convey the very essence of Vedic wisdom and are in the forms of songs in a language of popular parlance, enabling everyone to learn them and

attain the highest of fruits. They inculcate the highest of devotion in the best form of the Lord, namely the Arcā, which is superior to His other forms like Param, Vyūham, Vibhavam and Antaryāmi. Emphasising absolute fidelity to Śrīman Nārāyaṇa as the Almighty, untainted by worship of other demigods, the Āzhvār portrays in these beautiful verses the overwhelming love a chaste lady would feel for her beloved husband, to the exclusion of everyone else. This

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unparallelled love for the Ultimate found an outlet in the form of nectarine verses incorporating the art of enchanting the Paramātma Himself through the singular strategy of Prapatti.

Just as Emperumān blesses even persons lacking in goodness with the mundane baubles they desire and ultimately turns them around to His path, He made Śrī Kaliyan too immersed right from birth in matters that were entirely in tune with the śāstras and eventually made him blossom into a matchless divine minstrel and an Āzhvār too. The Āzhvār lets us know his glorious titles in his verses – Ālināḍan, Aruḷmāri, Araṭṭamukki, Aḍaiyār sīyam, Koṅgumalar Kuzhaliyar Veḷ, Maṅgaivēndan, Kottṟavēl Parakālan, Kaliyan[1], etc. Here is his taniyan for our recital:

*Kalayāmi Kali dhvamsaṁ kaviṁ loka divākaram /*
*Yasya gobhiḥ prakāśābhiḥ āvidyaṁ nihataṁ tamaḥ //* ✪

(to be continued)

[1] (Periya Tirumozhi, 3.4.10)

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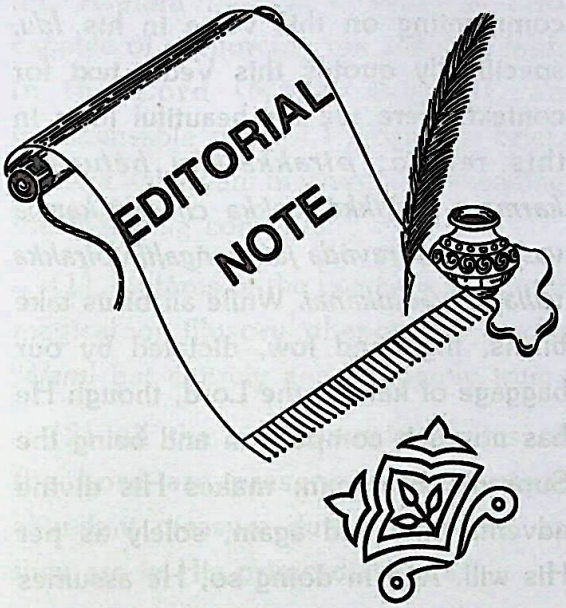


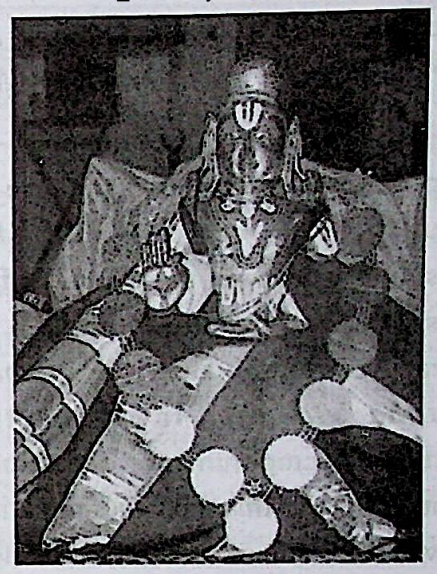

**Dear Readers,**

**Teḷiyāda Maṟai Nilaṅgaḷ**
**Teḷigindṟōmē**

At the very beginning of his *Śrīmad Rahasyatrayasāram*, Śrī Vedānta Deśikan pays a tribute to the Āzhvārs, mentioning each by name. He further says that apparently incomprehensible Vedic passages are clarified by a perusal of Āzhvārs' divine verses. Our Pūrvācāryas have clearly indicated that the Divya Prabandhas are indeed the quintessence of the Vedas.

And, of the Āzhvārs, special mention has been made of Śrī Nammāzhvār, as *Vēdam Tamizh seyda Māran Śaṭakopan*, (*yaḥ śruteḥ uttaram bhāgaṁ cakre Drāviḍa bhāṣayā*) each of his four compositions representing the essence of one Veda. Like the various Ṛṣis, Śrī Śaṭhakopa Muni too is credited with having discovered the Veda mantras with his divine perception (in the words of Śrī Parāśara Bhaṭṭar, *Sahasra śākhāṁ yo'drākṣīt drāviḍīṁ brahma saṁhitām*). In this fashion, the *Tiruvāymozhi* is said to be Sāma Veda sāram.

Indeed, several pāsurams of *Tiruvāymozhi* and other prabandhas appear to be verbatim translations of the underlying Vedic texts. This piece highlights, with the aid of a few Veda vākyā-s, how *Tiruvāymozhi* and the other prabandhams of Aruḷiccheyal closely reflect and clarify the Śruti. I only hope that my words do not muddy the clear waters of Saṁskṛta, Drāviḍa Vedas, because the *Vedas* are said to be in mortal fear of those of half-baked knowledge

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out to misinterpret them (*Bibheti alpa śrutāt Vedo mām ayam pratariṣyati*).

We take the *Puruṣa Sūktam* first – for it is perhaps the only text to have the honour of being recited in all the four Vedas, and is in itself the essence of the Vedas (*Vedeṣu Pauruṣaṁ sūktam*). Its Uttara Anuvākam says, ***Ajāyamāno bahudhā vijāyate***. In a beautiful depiction of Emperumān's accessibility or saulabhyam, this text wonders how He, who is birthless and without origin, is born time and again in this world for protecting the saintly and destroying the wicked. We turn to 2-9-5 of *Tiruvāymozhi*, for enlightenment.

***Siṟappil vīḍu suvargam narakam***
***Iṟappil eyduga eydaṟka yānum***
***Piṟappil pal piṟavi Perumānai***
***Maṟappondṟu indṟi endṟum magizhvēnē***

The third line above is a literal translation of *Ajāyamāno bahudhā vijāyate* and points out how the Lord, without the twin shackles of sinful and meritorious karmas, and hence without the necessity of a birth in this mundane world, is still born countless times, solely for the protection of His devotees. (It is noteworthy that Śrī Piḷḷān, in his *Āṟāyirappaḍi*, attributes His avatāras solely to protection of the good, *vis-a-vis* the Gītā text which also lists destruction of the wicked as the purpose of avatāra). Here, Śrī Nampiḷḷai, commenting on this verse in his *Īḍu*, specifically quotes this Vedic text for context. Here are his beautiful lines in this regard: *piṟakkaikku hētuvāna karmam indṟikkē irukka cheydē karma vaśyarum piṟavāda janmaṅgaḷilē piṟakka valla sarvādhikanai*. While all of us take births, high and low, dictated by our baggage of karma, the Lord, though He has no such compulsion and being the Supreme Brahman, makes His divine advents time and again, solely as per His will. And in doing so, He assumes extremely lowly forms (like a fish, boar and tortoise) which even we mortals would consider *infra dig*. In saying *piṟappil pal piṟavi Perumānay*, Āzhvār also appears to have in mind the Bhagavad Gītā text *bahūni me vyatītāni janmāni tava ca Arjuna!* (Arjuna! Both you and I have assumed countless births so far).

The cited Vedic text is an extremely important one, and for those who delve deep into its purport, elucidates what is known as Avatāra Rahasya or the secret behind the divine advents of the Lord, a knowledge of which is capable of emancipating us. In his *magnum opus Śrīmad Rahasyatraya sāram*, Svāmi Vedānta Deśikan emphasises the need for a surrendered soul to understand

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this Avatāra rahasyam, which is also capable of reinforcing the absolute faith in the Lord (Mahāviśvāsam), an indispensable part of Prapatti. In brief, Avatāra Rahasyam means comprehending the following concepts:

(1) Avatāras of the Lord are not mere magical or illusory phenomena (*indra jālam*) but entirely and eminently true;

(2) All the auspicious attributes of the Lord are present in their usual abundant measure during Avatāras, as they are in His primordial state;

(3) As such, there is no contraction of His wisdom on jñāna during Avatāras.

(4) Establishing righteousness or dharma and offering protection to the saintly constitute His principal mission during His Avataras.

(5) His Avatāras are not occasioned by Karma as in the case of the rest of the creation. He makes His divine descents solely due to His own will or Saṅkalpam – *icchā gṛhīta abhimatoru deham* says Śrī Kūrattāzhvān.

All these and more are embedded by the Āzhvār in the brief line *piṟappil pal piṟavi Perumānai.*

The same theme is elaborated by the Āzhvār in the first pāsuram of *Tiruviruttam* –

*Poy nindṟa jñānamum*
*pollā vozhukkum azhukkuḍambum*
*Innindṟa nīrmai ini yām uṟāmai*
*uyiraḷippān*
*Ennindṟa yōniyumāy piṟandāy Imaiyōr*
*talaivā!*
*Mey nindṟu kēṭṭaruḷāy*
*aḍiyēn seyyum viṇṇappamē.*

-to be continued-

## MISSION STATEMENT

This Journal seeks to expound and explain Śrī Deśika Sampradāya in simple English, so as to attract the attention of the youth and others, whether familiar or not with this tradition. Essays published herein shall conform to our tradition, while not being offensive to any other tradition.

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# Pañcāṅga Saṅgraham

**Pazhaveri Villivalam Śrī Lakṣmī Nṛsiṁhācārya Svāmi**
**Ārādhakar, Āsthāna Vidvān, Śrī Sannidhi**
**Śobhakṛt/Krodhi Saṁvatsaram, Uttarāyaṇam, Śiśira-Vasanta Ṛtu**
**Paṅguni-Cittirai (Mīna-Meṣa) Māsam Đ April 2024**

| 2024 Śobhakṛt | | | | | |
|---|---|---|---|---|---|
| Apr. | Paṅguni | Day | Tithi | Nakṣatram | Remarks |
| 01 | 19 | Monday | Saptami 27.09 | Moolam 32.47 | |
| 02 | 20 | Tuesday | Aṣṭami 23.55 | Pūrāḍam 31.11 | |
| 03 | 21 | Wednesday | Navami 19.47 Navami -Daśami tithi-dvayam | Uttirāḍam 28.44 | |
| 04 | 22 | Thursday | Daśami 14.56 Ekādaśi tithi | Śravaṇam 25.34 | |
| 05 | 23 | Friday | Ekādaśi 09.30 Dvādaśi tithi | Aviṭṭam 21.54 | Ekādaśi Vratam |
| 06 | 24 | Saturday | Dvādaśi 03.45 Trayodaśi tithi 54.05 | Sathayam 17.59 | Mahā Pradoṣam |
| 07 | 25 | Sunday | Caturdaśi 51.52 | Pūraṭṭādhi 13.55 | |
| 08 | 26 | Monday | Amāvāsyai 46.07 | Uttiraṭṭādhi 09.52 | Sarva Amāvāsyai |

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| 2024 Śobhakṛt Apr. | Paṅguni | Day | Tithi | Nakṣatram | Remarks |
|---|---|---|---|---|---|
| 09 | 27 | Tuesday | Śukla Prathamai 40.50 | Revati 06.07 | Yugādi Paṇḍigai |
| 10 | 28 | Wednesday | Dvitīyai 36.09 | Aśvinī 02.52 | |
| 11 | 29 | Thursday | Tṛtīyai 32.14 | Bharani 00.17 Kārthigai 58.11 | |
| 12 | 30 | Friday | Caturthi 29.16 | Rohiṇī 57.47 | |
| 13 | 31 | Saturday | Pañcami 27.24 | Mṛgaśīrṣam 58.13 | Krodhi Varṣam Meṣa Ravi 35.25 (8.19 pm) Citthirai Viṣu Puṇyakālam |
| | Krodhi Chitthirai | | | | |
| 14 | 01 | Sunday | Ṣaṣṭi 26.47 Sūnya tithi | Tiruvādirai 59.53 | |
| 15 | 02 | Monday | Saptami 27.25 | Punarvasu 60.00 | |
| 16 | 03 | Tuesday | Aṣṭami 29.17 | Punarvasu 02.56 | |
| 17 | 04 | Wednesday | Navami 32.19 | Puṣyam 07.02 | Śrī Rāma Navami |

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| 2024 Krodhi Apr. | Chittirai | Day | Tithi | Nakṣatram | Remarks |
|---|---|---|---|---|---|
| 18 | 05 | Thursday | Daśami 36.22 | Āyilyam 12.12 | |
| 19 | 06 | Friday | Ekādaśi 41.03 | Magham 18.07 | Sarva Ekādaśi |
| 20 | 07 | Saturday | Dvādaśi 46.07 | Pūram 24.28 | |
| 21 | 08 | Sunday | Trayodaśi 51.06 | Uttiram 30.52 | Mahā Pradoṣam |
| 22 | 09 | Monday | Caturdaśi 55.41 | Hastam 36.57 | |
| 23 | 10 | Tuesday | Paurṇami 59.28 | Chittirai 42.24 | Chitrā Paurṇami Tirunakṣatram of Madurakavi Āzhvār and HH 29th Śrīmad Azhagiyasiṅgar |
| 24 | 11 | Wednesday | Kṛṣṇa Prathamai 60.00 | Svāti 46.52 | |
| 25 | 12 | Thursday | Prathamai 02.03 Dvitīyai tithi | Viśākham 50.16 | |
| 26 | 13 | Friday | Dvitīyai 03.33 Tṛtīyai tithi | Anuṣam 52.25 | |
| 27 | 14 | Saturday | Tṛtīyai 03.45 Caturthī | Keṭṭai 53.16 | |

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| 2024 Krodhi | | | | | |
|---|---|---|---|---|---|
| Apr. | Chittirai | Day | Tithi | Nakṣatram | Remarks |
| 28 | 15 | Sunday | Caturthī 02.40 Pañcami tithi | Mūlam 52.58 | |
| 29 | 16 | Monday | Pañcami 00.26 Ṣaṣṭi tithi 56.42 | Pūrāḍam 51.34 | |
| 30 | 17 | Tuesday | Saptami 52.50 | Uttirāḍam 49.13 | |

Note: Śrāddham falling on Mīna Śukla Pañcami tithi is to be performed on 13.4.24 (Paṅguni 31st).

# Saṅkalpam

**8.4.24 Amāvāsya**

**Paṅguni 26 Monday Amāvāsya 46.07 Uttiraṭṭādi 9.52 Māhendram 30.48 Catuṣpādam 18.59**

Śobhakṛt nāma saṁvatsare Uttarāyaṇe Śiśira ṛtau Mīna māse Kṛṣṇa pakṣe Amāvāsyāyām puṇya tithau Indu vāsara Utthiraproṣṭpadā nakṣtra Māhendra yoga Catuṣpāda karaṇa Śrī Viṣṇu yoga Śrī Viṣṇu karaṇa śubha yoga śubha karaṇa evaṅguṇa viśeṣeṇa viśiṣṭāyām asyām Amāvāsyāyām puṇya tithau Darśa srāddha pratinidhi tila tarpaṇam kariṣye

**13.4.24 Meṣa Saṅkramaṇam (Chittirai Māsa piṛappu)**

**Paṅguni 31 Saturday Pañcami 27.24 Mṛgaśirṣam 58.13 Śobhanam 56.14 Pālavam 27.24 Meṣa Ravi 35.25 (8.19 pm) (Viṣu Puṇyakālam prevails 4 hours before and after 8.19 pm)**

Śobhakṛt nāma samvatsare Uttarāyaṇe Śiśira ṛtau Mīna māse Śukla pakṣe Pañcamyām puṇya tithau Sthira vāsara Mṛgaśīrṣa nakṣtra Śobhana yoga Pālava karaṇa Śrī Viṣṇu yoga Śrī Viṣṇu karaṇa śubha yoga śubha karaṇa evaṅguṇa viśeṣeṇa viśiṣṭāyām asyām Pañcamyām puṇya tithau Meṣa saṅkramaṇa srāddha pratinidhi tila tarpaṇam kariṣye

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# News from Śrī Sannidhi

20.2.24 On the occasion of Ekādaśi, Acchidra Aśwamedha pārāyaṇam was performed at Śrī Sannidhi. All the ārādhanams to Śrī Mālolan were performed as usual.

21.2.24 This Dvādaśi witnessed nearly 500 devotees being blessed with Śrī Śaṭhāri and Śrīpāda Tīrtham from the Pūrvācārya Pādukārādhanam performed by HH. Almost 300 disciples participated in the sumptuous tadīyārādhanam that followed. Kāṭaka pārāyaṇam was done. In the evening, HH submitted the final hārati to Śrī Mālolan during the special Pradoṣa ārādhanam.

22.2.24 HH performed abhigamana ārādhanam and blessed disciples with Śrī Śaṭhāri, samāśrayaṇam and bharanyāsam. At the request of Śrī Venu Śrīnivasan of the TVS Group, HH graced the new premises of Sundaram Clayton Ltd. at Tervai Kandikai village. Śrī Venu Śrīnivāsan and Smt. Mallika Śrīnivāsan paid obeisance to HH, submitted sambhāvanai and apprised him of the project details. HH blessed the endeavour.

23.2.24 The members of the Selayiur Godā Goṣṭi performed tadīyārādhanam at Śrī Sannidhi and Ḍolotsvam for Śrī Kaṇṇan at Śrī Maṭham itself. This goṣṭi is performing several kaiṅkaryams at Śrī Sannidhi and Śrī LakṣmīNṛsiṁhan Sannidhi, Selayiur and recited Stotra pāṭham during the Ḍolai. HH blessed the goṣṭi with anugraha bhāṣanam. In the evening too, Śrī Kaṇṇan enjoyed Ḍolotsavam at the residence of Śrī Śrīdharan of Janaki Avenue, Abhiramapuram.

24.2.24 After abhigamana and ijyā ārādhanams, HH and entourage left for Salem.

4.3.24 There were several Ḍolotsavams today, at the residences of Śrī J. Badrinarayanan Svāmi who is a prolific performer of kaiṅkaryam to Śrī Maṭham, at Omkar Residency,Jayanagar II Block, Śrī V. Govindaraj of Śrī Durga Ratna apartments, Jayanagar II Block and Smt. S. Padmasini at Bank Colony, Banashankari II Stage.

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5.3.24 Ḍolotsavam was performed at the residence of Śrī Janakiraman of Renaissance Park, Malleswaram West and Śrī Śrīnivasan of Middle School street, Viśveśvarapuram.

6.3.24 Ḍolai Kaṇṇan is very much the preferred Deity of Bengaluru residents, going by the number of Ḍolotsavams being performed, almost on a daily basis. HH is enthusiastic in accompanying Kaṇṇan and gracing the homes of devotees, sanctifying them with the dust of his feet. Today, Śrī S. Ramaswamy of 5th Cross, 3rd Main, RT Nagar and Śrī Parthasarathy, Advocate, of Sanjay Nagar were the fortunate ones to welcome Kaṇṇa to their homes.

7.3.24 After the day's ārādhanams, Śrī Kaṇṇan set out for Ḍolotsavam in the evening at the residences of Śrī L.S. Rajagopalan of Hosahalli 6th Main and Smt. Kshama Jayadev, Śrīlakshmi-Simhachalam Apartments, Rājarājeshwari Nagar.

9.3.24 There were two Ḍolotsavams today, one at āsthānam at the request of Śrī Krishnaswamy and Śrī Muralidharan and the other at the residence of Śrī Madhavan of Rajaji Nagar II stage.

10.3.24 True to His sobriquet *Vīdiyāra Varuvān*, Śrī Kaṇṇan delights in visiting the abodes of His devotees and it is only the fortunate few who obey the divine prompting to invite Him to their homes. Today it was the turn of Śrī Ramesh Babu Raghavan, Manickchand, Jayanagar 8th Block and Śrī L.S. Ramprasad of 18th Main 4th T Block, Jayanagar, to host Śrī Kaṇṇan.

11.3.24 The fortunate devotees whose homes Śrī Kaṇṇan graced for Ḍolotsavam were Śrī S. Ramadurai, Garden Layout, HSR Layout Sector II and Justic B. N. Krishna of Double road, Indira Nagar.

12.3.24 Ḍolotsavams were performed today for Śrī Kaṇṇan at the residences of Śrī J. Veeraraghavan, Vatsalya Apartments, JP Nagar II Phase and Śrī Diwakar Kaṇṇan, CJ Nest, RMV II Stage, Lottegollahalli, who continues to perform various kainkaryams to Śrī Sannidhi and Śrīmad Azhagiyasiṅgars.

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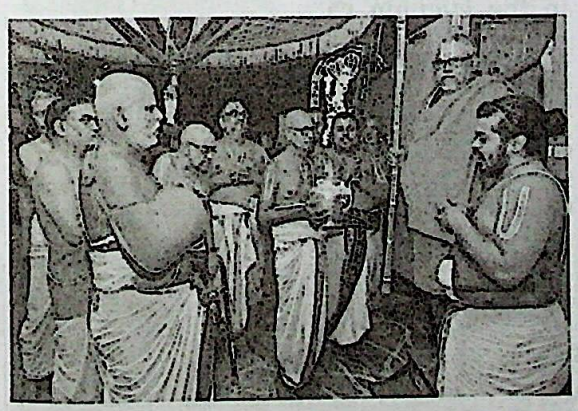
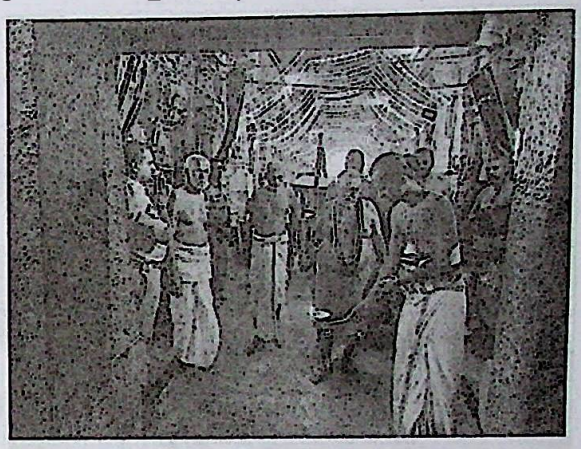
13.3.24 Today's Ḍolotsvams were at the abodes of Dr. K. Sudhakar (ex-minister) at Sadashivnagar 17th Cross and Śrī V. Ramachandran, Spectra Cypress, Varthur Main Road, Thubarahalli.

14.3.24 Ḍolotsavams were conducted for Śrī Kaṇṇan today at the residences of Śrī Śrīnivasa Sadagopan at Shravani Prisitne, Thimma Reddy Road, Hulimavu and Śrī N. Ramakrishnan, Esteem Heritage, JP Nagar.

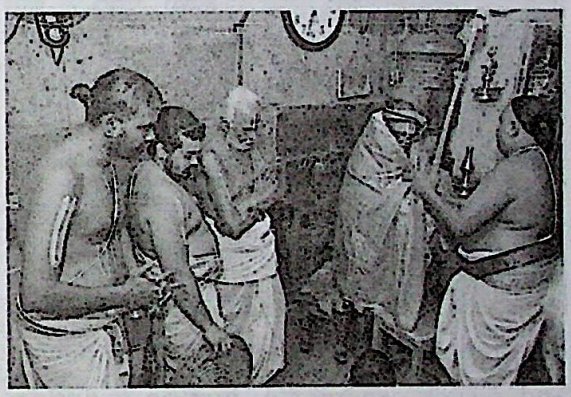
15.3.24 In view of the impending sañcāram, Viśvarūpam was performed at 6 am, followed by abhigamana and ijyā ārādhanams, Tīrtham and Śrī Śaṭhāri. HH and entourage left at around 10 am, arriving at Ahobilam in the evening



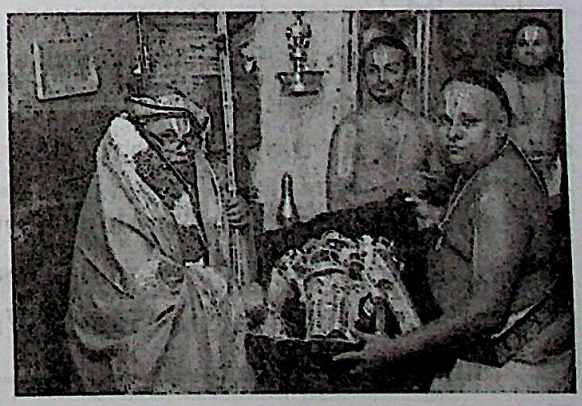
to a reverential welcome by the Principal Arcaka and others of the LakṣmīNṛsiṁha Svāmi Devasthānam. HH was escorted to Śrī Maṭham, where Pānakārādhanam was performed to Śrī Mālolan.



16.3.24 HH performed maṅgalāśāsanam of Śrī Prahlāda Varadan at Lower



Ahobilam and submitted to him a beautiful refurbished golden kavacam. True to Śrī Nammazhvār's comment (*pala palavē ābharaṇam*), though Emperumān has ornaments and adornments galore, the



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devotee always wishes to offer newer and newer ornaments, just as a doting mother would like to embellish her baby's beauty with new clothes every day. Śrī Prahlāda Varadan enjoyed the offering and looked resplendent, as always.

17.3.24 The ten-day Brahmotsavam commenced at Upper Ahobilam yesterday and Lower Ahobilam today with dhvajārohanam, the hoisting of the Garuḍa insignia. Svāmi Deśikan and Śrī Ādivaṇ Śaṭhakopa Svāmi too were present in their Arccā form. HH presided over the festivities at Lower Ahobilam was conferred with all due honours. Jwāla Nṛsiṁhan rode the Haṁsa Vāhanam at Upper Ahobilam.

19.3.24 Śrī Vīrarāghava Perumāḷ dhavanotsavam commenced today.

21.3.24 Śrī Mālolan lent His ears to Acchidra Aśvamedha pārāyaṇam on this Ekādaśi day.

22.3.24 Due to Alpa Dvādaśi, Viśvarūpam was performed for Śrī Mālolan at 6 am, followed Abhigamana ārādhanam, Perumāḷ tīrttham, Śrī Śaṭhāri, Śrī Pādatīrttham and tadīyārādhanam. MahāPradoṣa ārādhanam was performed in the evening. ✪

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From *The Deccan Chronicle*

# Brahmotsavam kicks off at Ahobilam shrine

## Nallamala forest area resonated with the joyful chants

**DC CORRESPONDENT**
**KURNOOL, MARCH 16**

The Ahobilam Jwala Lakshmi Narasimha Swamy Temple erupted in a vibrant celebration on Saturday, marking the commencement of its grand annual Brahmotsavam festival.

Dhwajarohanam ushers in festivities

The traditional Dhwajarohanam ceremony, symbolising the festival's auspicious beginning, took centre stage at the Eguva Ahobilam temple. Jwala Narasimhaswamy and his consorts, Sridevi and Bhudevi Ammavaru, were adorned with exquisite finery and brought to the mandapam facing the Dhwajastambham (flag post). Following this, the Dhwajarohanam ritual was performed, seeking blessings for a smooth and successful festival. The unveiling of a portrait of Garutmantha, Lord Vishnu's loyal eagle mount, further signified the continuity and auspiciousness of the festivities.

**● Ahobilam seer, Ranganatha Yatheendra Mahadesikan Swamy, arrived at the Ahobilam math on Friday. He was received with a traditional purnakumbham welcome by the temple's Vedic scholars. The esteemed seer then played a pivotal role.**

Ankurarpana marks beginning in Lower Ahobilam

Meanwhile, in Lower Ahobilam, the Brahmotsavam commenced with the Ankurarpana programme, adhering to all customary practices.

Seer arrives and leads ceremonies

Ahobilam seer, Ranganatha Yatheendra Mahadesikan Swamy, arrived at the Ahobilam math on Friday. He was received with a traditional purnakumbham welcome by the temple's Vedic scholars. The esteemed seer then played a pivotal role in both the Dhwajarohanam ceremony at Eguva Ahobilam and the Ankurarpana program at Diguva Ahobilam on Saturday, officially initiating the Brahmotsavam in both temples.

Devotional outpouring and cultural extravaganza

The serene Nallamala forest area resonated with the joyful chants and presence of devotees from Andhra Pradesh, Telangana, and Karnataka who thronged to witness the festivities. At the Eguva Ahobilam temple, the highlight was Jwala Narasimha Swamy's majestic procession atop the Simha Vahanam, showering blessings upon his devotees. The temple authorities further enthralled the gathering with a captivating cultural program. Rallabandi Madhumathi from Hyderabad captivated hearts with her soulful rendition of Annamacharya Sankeertans, while the Janaki team from Kuchipudi presented a captivating performance of the Nrisimha Vijayam drama within the temple premises.

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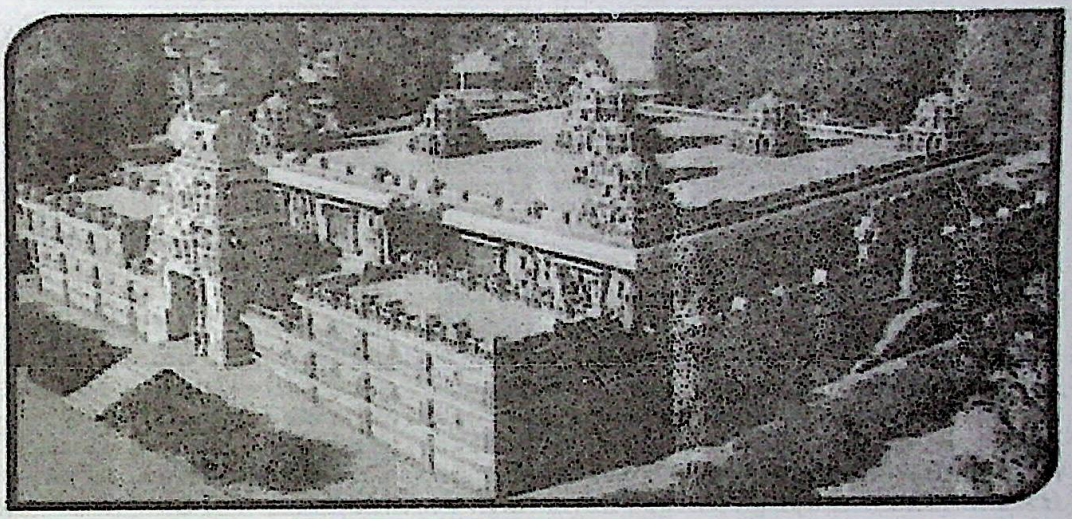
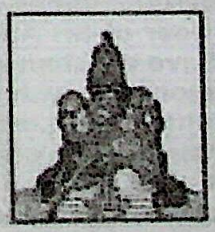


# NEW NAVA NARASIMHA TEMPLE MAHA SAMPROKSHANA PATRIKA AT NAIMISHARANYA (UTTARA AHOBILAM)

HH 43RD JEER

HH 44TH JEER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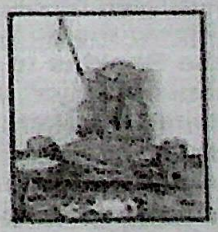
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HH 46TH JEER

**FROM 18-04-2024 TO 22-04-2024**

**SRI AHOBILA MUTT, NAIMISHARANYA, SITAPUR(DIST) U.P.**

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SRI LAKSHMI NRUSIMHA PARABRHAMANE NAMA:
SRIMATHE SRIVAN SATHAKOPA SRI RANGANATHA YATEENDRA MAHA DESIKAYA NAMA:

# NEW NAVA NARASIMHA SAMPROKSHANA PATRIKA
## NAIMISHARANYA (UTTARA AHOBILAMA)

आसेविते गारुडशैलमध्ये कृपावशात् कश्चित्तरुणीमानम्।
लक्ष्म्या सम्मालिङ्गितवामभागम् लक्ष्मीनृसिंहम् शरणं प्रपद्ये॥

As stated in the puranas "[illegible]" Lord Sriman Narayana seated at Srivaikunta takes avatar in the world in every Yoga along with His consort Sri Lakshmi to protect the people in this world and this fact is known to one and all. In the Krutha-Dwapara Yugas He had taken the form of human being to protect the bhaktas and also to punish the evil forces. In the Kaliyuga He comes to this world in the Archa form and He makes himself submissive to His Bhaktas. Archa form means He comes and resides in the idols made of stone or metal or wood, in the form in which His Bhaktas want him. Lord who took Narasimha Avatar for the sake of Prahlad has kindly come as Nine Narsimhas in Kaliyuga in the Archa form at Ahobilam Hills. Sri Ahobilam Hills is a dense forest area and a difficult terrain where one can go only with the blessings of the Lord. In the Ahobilam, there are Nine forms of Narasimhas namely "[illegible]" However they are located in different parts of the Hills and it is difficult for devotees to go and seek darshan. Hence Molola Narasimha, one of the Nine Narasimhas, kindly came in the hands of Sri Adivan Satakopa Swami in 1398 AD and ordained him to carry Him from place to place so that all can have the blessings of the Narasimha of Ahobilam. That is how Sri Ahobila Mutt was started 625 years back by Sri Adivan Satakopa Swami. Since Sri Malola is one of the Nine Narasimhas, the Bhaktas cannot have darshan of the remaining Eight Narasimhas unless they go to the Ahobilam Hills. His Holiness, the 46th Jeer of Sri Ahobila Mutt has kindly made it possible for the Bhaktas to have darshan of all Nine Narasimhas in one temple at "Naimisharanya" (a location with forest name), and named it as "Uttara Ahobilam". At Naimisharanya, Lord also resides in the form of "Aranya". Further the Brindavan (temple on the mortal) of His Holiness the 43rd Jeer of Ahobila Mutt, is also situated at this place. The New Nava Narasimha Temple construction has been completed and its "Maha Samprokshanam" (Pran Pratistha) is proposed to be held in the presence of His Holiness the 46th Jeer of Sri Ahobila Mutt between 18-04-2024 and 22-04-2024. The schedule of events is given below. We request all the devotees to participate in the function and get blessed by His Holiness Srimad Azhagiyasingar (46th Jeer of Sri Ahobila Mutt) and Lord Sri Lakshmi Narasimha.

18-02-2024
Chennai

By the order of His Holiness
**Dr. S. Padmanabhachariar**
Srikaryam, Sri Abobila Mutt

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॥ श्रीः ॥

## NEW NAVA NARASIMHA TEMPLE MAHA SAMPROKSHANA
## SCHEDULE OF EVENTS (18-04-2024 TO 22-04-2024)

| DAY | TIME | EVENTS |
|---|---|---|
| 18-04-24 | 6 PM | PRATISHTA SANKALPAM, RITWIK VARANAM, VISHVAKSENA ARADHANAM, MRUTH, SANGRAHANAM, YAGASHALA PRAVESHAM, DWARA PUJA, PALIKA SOMAKUMBHA STAPANAM, ANKURA HOMAN, ANKURAPANAM, NIVADANAM, BHEEJAVAPAM, BALI SADITTAL |
| 19-04-24 | 3 PM | DWARA PUJA, SOMAKUMBHAARADHANAM, DEVALAYAMARJANAM, PARYAGNIKARANAM, PANCHAKAVYA PROKSHANAM, MAARJANAM PUNYAHA THEERTHA PROKSHANNAM, PRATIMAACHADANAM, MANOMANA SHANTI HOAMAN |
| | 6 PM | DWARA PUJA, RAKSHA BANDHANM, CHAAYADI VASAM, JALADHI VASAM KUMBHA MANDALA STHAPANAM |
| 20-04-24 | 8 AM | CHATUSTHANAARCHANAM, VASTU HOMAM, JALADHI VASA UDHVASANAM, HOMAM, POORANHUTI |
| | 3 PM | ALL MOOLAVARS 9 KALAS TIRUMANJANAM, NAYANONMEELANAM CHATUSTHANNARCHANAM , HOMAM, POORNAHUTI |
| 21-04-24 | 8 AM | CHATUSTHANNARCHANAM , HOMAM, POORNAHUTI |
| | 3 PM | ALL UTSAVARS 17 KALAS TIRUMANJANAM, GODOHNAM CHATUSTHANNARCHANAM, NITYA HOMAM, TATVA HOMAM, SAJEEVAKARNAM, PRAYASCHITA HOMAM, POORANHUTI |
| 22-04-24 | 7 AM | VISHWAROOPAM, CHATUSTHANNARCHANAM , HOMAM, POORNAHUTI, BALI UDHVASANAM, AGNI UPAKUMBHA, SOMA KUMBHA MANDALA UDHVASANAM |
| | 9.30 AM | GRAHA PREETI, YATRA DANAM, BHIMBHA KUMBHAMAM PROCESSION, DWARADESE DRUSHTI PARIHARAM, ENTERING GARBA GRAHA AND KUMBHA PROKSHANAM |
| | 10.30 AM | MANTRA PUSHPAM, RAKSHA SOOTRA VISARJANAM, MAHA HAVIR NIVEDANAM SATTRUMARAI HONOUR TO SRIMAD AZHAGIYASINGAR AND THE PANDITS, TEERTHAM SRI SATHARI GOSHTI |
| | 4 PM | GRAND KALYANA UTSAVAM |
| | 6 PM | UTSAVAR PROCESSION IN NAIMISHARANYA |

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SERIALS

# Viśiṣṭādvaita for You and Me

- Sri Mukundan Devarajan

## Part V: Śaraṇāgati Ð The Science of Surrender

### Summary of the previous discussion

To conclude Part V of our discussion, we began to summarise our understanding of Śaraṇāgati along a few dimensions:

1. Śaraṇāgati is an explicit act to be performed by the seeker – the action is a manifestation of our resolve, and is therefore a form of knowledge.
2. The core act of Śaraṇāgati is "Ātma nikṣepa" – reposing the Ātma's being, the responsibility for the Ātma's protection and the ultimate benefit at the feet of Lord.
3. It has five "aṅgas" (contributory acts). Of these, Mahā-viśvāsa (unshakeable faith) in the Lord and the upāya is perhaps the toughest to develop.
4. Pirāṭṭi and the Lord are together in every stage of Śaraṇāgati: as our master (Svāmī), the actual means to release (upāya) and what is being enjoyed in mokṣa (upeya). Pirāṭṭi is never separated from the Lord.
5. We examined 3 episodes of Śaraṇāgati: those by the Rākṣasa king Vibhīṣaṇa, Svāmi Nammāzhvār and Śrī Rāmānuja. Each of these strengthened our understanding of how this upāya works in practice.

***

### Dimension 6: The exact mode of performing Śaraṇāgati

Our discussion in Part V of this series examined how Śaraṇāgati is performed. We discussed the two most prominent modes of the upāya – Ukti vs. Ācārya Niṣṭhā. Yet again, Svāmi Śrī Deśikan captures the essence of the modes of Śaraṇāgati in one verse, providing a characteristically sharp allegory in his *Nyāsa Tilaka (21)*:

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*Andho anandha grahaṇa vaśagaḥ*
*yāti Raṅgeśa yadvat*

*Paṅguḥ naukā kuhara nihito*
*neeyate nāvikena |*

*Bhuṅkte bhogān avidita nṛpaḥ*
*sevakasya arbhakādiḥ*

*Tvat samprāptau prabhavati tathā*
*deśiko me dayāluḥ ||*

***Ukti Niṣṭhā***: In this verse, Svāmi likens the seeker of Śaraṇāgati through Ukti Niṣṭhā to a blind man who needs assistance crossing the road. He holds on to the hand of another person with vision who is confidently able to cross the road – and they both make it to the other side. The nuance is that both the person who needs help and the one giving help walk side by side. Similarly, in the process of Ukti nṣṭhā, the Ācārya and the seeker both speak the words embodying Śaraṇāgati. As Iñjimeḍu Śrīmad Azhagiyasiṅgar explained in his exquisite monograph the *Ukti Niṣṭhābharaṇa*, this act of Ukti Niṣṭhā is to be understood as a three-way dialogue – where the seeker repeats the words of Śaraṇāgati as taught to him by the Ācārya in front of the Lord who accepts this act as a valid upāya. This, as Śrīmad Azhagiyasiṅgar pointed out, is entirely the way Śaraṇāgati through Ukti Niṣṭhā is performed even to this day in our Śrī Sannidhi.

***Ācārya Niṣṭhā*** is described by Svāmi Deśikan in this verse through the example of someone who needs to cross a river but chooses not to do so by swimming across it. Instead, he sits in a boat, reposing all his faith in a boatman who is the one putting in all the effort of moving the oars to get this other person across. The first person happily sits in the boat doing nothing and manages to make it to the other side – only because he sought the refuge of the boatman. Similarly, the seeker through Ācārya niṣṭhā finds refuge at the feet of his Ācārya, who puts in all the effort to seek the Lord's feet on behalf of the seeker.

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Much like the person sitting quietly on the boat, the seeker himself needs to do little else for the upāya to be complete – except, of course, seeking an Ācārya. If the seeker were not to do even this, it would not qualify as Ācārya Niṣṭhā.

What is important to bear in mind is that be it Ukti Niṣṭhā or Ācārya Niṣṭhā, the prowess of the upāya in getting us our desired fruit of mokṣa is exactly the same. There is absolutely no reason to "prefer" one mode of Śaraṇāgati over another – other than the practice, instruction and benevolence of our Ācāryas in taking us through one path or the another. In turn, this is entirely derived from the grace of the Divine Couple in offering us a chance to seek their feet through this act of Śaraṇāgati. Each mode has its form of enjoyment associated with it. In the case of Ukti Niṣṭhā, the seeker gets the chance to speak the words associated with Śaraṇāgati and therefore enjoys a certain physical bond with his Ācārya and the Lord. Similarly, the seeker through Ācārya Niṣṭhā gets the chance to bask in the complete and unflinching grace of his Ācārya, who takes the seeker under his wings, bringing out the benevolence of the Divine Couple without having to break a sweat. Either way, there is no difference in what the seeker gains as a result of having performed the upāya.

**Dimension 7: The basis for Śaraṇāgati**

All the logic presented in favour of performing Śaraṇāgati as an upāya would be for nought if we cannot establish an explicit basis for it as ordained by the scriptures. As we have seen time and again, Svāmi Deśikan's principle for us

all to go by, is: *Tarka pāṇḍityattālē ninaitthadu ellām sādhikkalāy irukka cheide ire nām pramāṇa śaraṇarāi pōrugiradu* (Śrīmad Rahasya Traya Sāra).

To appreciate Svāmi's viewpoint, it is important to remember that he was a lion among poets and logicians – Kavi Tārkika Simha. Despite his prowess as a Tārkika (logician), Svāmi avers that logic alone cannot help establish any

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doctrine. For a doctrine to be truly valid, there ought to be an explicit basis in the scriptures (pramāṇa). Inevitably, this begs the question of whether there is an explicit basis in the scriptures for Śaraṇāgati as a means to release.

In his *Nikṣepa Rakṣā*, Svāmi established evidence both from the Upabṛhmaṇas (supporting texts to the Upaniṣads, namely the Itihāsas and Purāṇas) as well as the Upaniṣads themselves that one ought to perform Śaraṇāgati. Svāmi went on to clarify that this basis for Śaraṇāgati was to be interpreted as applicable to not just Śaraṇāgati performed as a contributory act of Bhakti Yoga (i.e. as aṅga prapatti) but also to that performed as an independent upāya (i.e. as svatantra prapatti).

**Putting it all together**

As we draw this part of our series to a close, it is worth reiterating that the chance to seek the feet of the Lord through Śaraṇāgati, and to take it a step further and gain a close and clear understanding the upāya in all its glorious dimensions, is a blessing that does not accrue easily. Through the past several months, we have had this unique opportunity to understand Śaraṇāgati better. This is entirely due to the grace of the entire lineage of our Ācāryas who have left us with a wealth of knowledge through their words, actions and most importantly, through their works which have been preserved through the ages, and handed down to us with utmost care.

As Svāmi Deśikan reminds us, it is futile to even attempt to pay back our Ācāryas for this unparalleled grace:

*Ēttṟi manatthu ezhil jñāna viḷakkkai,*
*iruḷ anaitthum*
*Māttṟiyavarkku oru kaimmāṟu*
*Māyanum kāṇakillān*
*Pōttṟi ugappadhum, pundhiyil*
*koḷvadhum, poṅgu pugazh*
*Sāttṟi vaḷarppadhum*
*sattṟallavō munnam pettṟadharkkē*

Adhikāra Saṅgraham – 38

Our default state of being, before the grace of our Ācāryas rescued us, was to be immersed in the overwhelming gloom of ignorance. Our Ācāryas blessed us by lighting up the lamp of knowledge and providing us with clarity about our own selves and the way for us to redeem ourselves from our bondage and reach the feet of the Lord. However, it would be our folly if we want to repay our Ācāryas for this blessing, since, as Svāmi Deśikan says, even the Lord would not be able to recompense them for their kindness (*Māyanum kāṇakillān*).

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This, however, does not mean that we ought to do nothing. The least we can do is to constantly thank our Ācāryas for their benediction and sing their glories in this world and beyond. Most importantly, it is our duty to hold their teachings and the knowledge they have imparted to us clearly in our minds and continue to strive for even more clarity about the scriptures with every passing moment.

*(to be continued)*

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I, J.S. Vasan hereby declare that the particulars given above are true to the best of my knowledge and belief.

(Sd) J.S. Vasan

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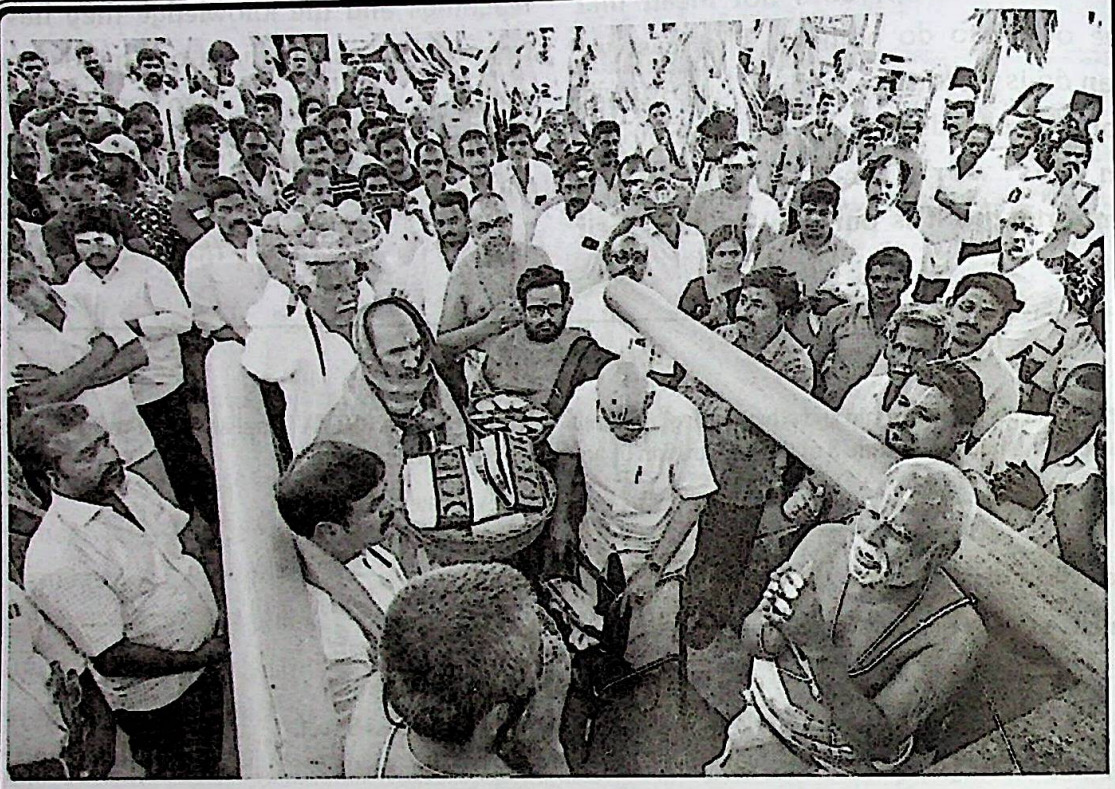

## Tribute from Telangana Government

On 29.2.2024, the Telangana Government offered *Paṭṭu vastrams* to Śrī Prahlādavarada Svāmi and Śrī Jwālā Narasiṁha Svāmi in Rudravaram village as a part of the ongoing Pāruveṭa Utsavam.

As per the instructions of Smt.Konda Surekha garu, Hon'ble Minister for Endowments, Government of Telangana, Śrī Anil Kumar IAS, Commissioner, Endowments Department offered *Paṭṭu vastrams* on behalf of Government of Telangana along with Śrī Purandar Kumar, EO Jogulamba Temple, Alampur. ✪

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# Ôparuveṭa UtsavamÕof Ahobilam

A.D. Rangarajan

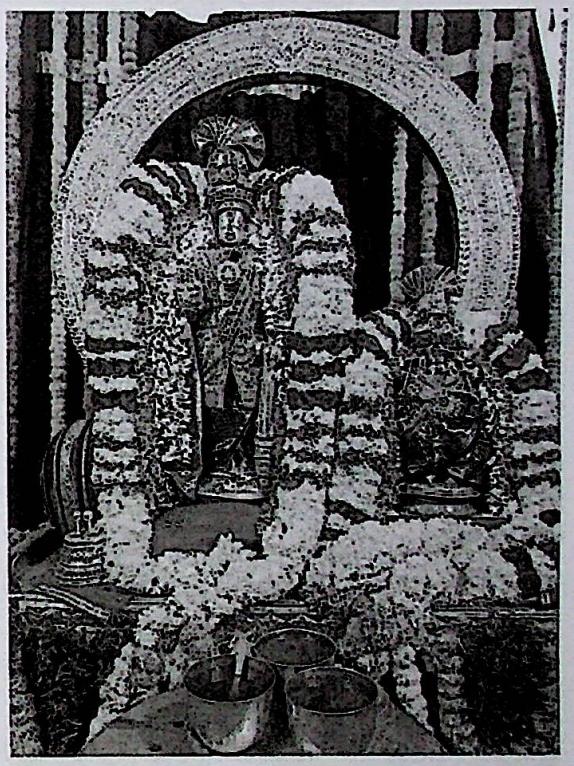
**Efforts on to get UNESCO tag for Ôparuveṭa UtsavamÕof Ahobilam.**

**The annual mock hunting festival conducted at the Śrī Narasiṁha Svāmi temple stands as a symbol of communal harmony, where the deity from the sanctum sanctorum of the temple is taken to the 32 Cheñchu tribal hamlets around Ahobilam for 40 days.**

The Cheñchu tribals give a ceremonial reception to the deity of Lord Narasiṁha Svāmi arriving from the Ahobilam temple to their hamlet, as part of the 'Paruveṭa Utsavam' in Nandyal district.

The Indian National Trust for Art and Cultural Heritage (INTACH) is making efforts to get the United Nations Educational, Scientific and Cultural Organization (UNESCO) to declare the annual 'Paruveṭa' (mock hunting festival), celebrated at the Śrī Narasiṁha Svāmi temple in Ahobilam as an 'intangible cultural heritage'.

The intangible cultural heritages are traditions, festivals, and skills inherited from ancestors and passed on through generations. This festival stands as a symbol of communal harmony where the



deity from the temple's sanctum sanctorum is taken to the 32 Cheñchu tribal hamlets around Ahobilam for 40 days.

The matter of UNESCO's recognition of the centuries-old festival is currently being reviewed by Sangeet Natak Academy, the nodal agency.

## The lore says

According to folklore, Lord Viṣṇu, upon his incarnation as a man-lion (Narasiṁha) in Ahobilam, married

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Mahā Lakṣmī, born as a tribal girl Cheñchulakshmi. The Kurnool District Gazetteers, published by Government Press in 1881, records several beliefs of the Cheñchu tribes, including their reverence to Ahobila Narasiṁha as their brother-in-law and inviting Him home for Makara Saṅkrānti.

### Narasiṁha Dīkṣā

While Paruveṭa is commonly observed in many temples during Vijayadaśami or Saṅkrānti, it is only here that it is conducted for a 'maṇḍala' (forty days). Cheñchus take 'Narasiṁha Dīkṣā' by wearing yellow robes and 'Tuḷasī Mālā' and observe celibacy during this period.

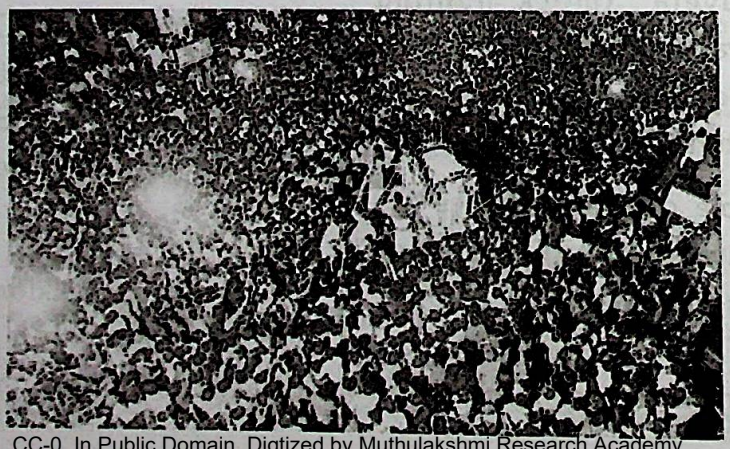
"The temple staff stay in these hamlets for the entire period, indicating the presence of a casteless society in the past, with no hint of untouchability" says M.V. Sivakumar Reddy, President of INTACH Nandyal chapter. Even the Pāñcharātra Agama (doctrine of temple worship) mentions Paruveṭa as 'Mṛgayotsava' and specifies certain parameters for conducting this event.

"The spiritual sojourn starts with the tribals aiming their bow and shooting two arrows at the palanquin, not only as a mark of reverence but also to show that the deity is under their protective cover," observes INTACH Additional Co-Convener K.B. Sethuraman, who is also the Communication Officer of Ahobilam temple.

Saṅkrānti festival is celebrated on the day the deity reaches their hamlet, he adds.

### Tribal link

By 'Guru Parampara', the temple is governed by the 600-year-old Ahobila Māṭh, which encouraged this tribal festival to spread Śrīvaishnavism among the folk tribes. The tribal link to Lord Viṣṇu is confirmed in *Vāsantikā Pariṇayam*, a Sanskrit drama written by the Maṭh's 7th Jīyar (pontiff), several centuries ago.



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# Milk Matters

***Dadhi, Navanīta, Kṣīramulu rucho? – Śrī Thyagarāja***

Dr. Supraja Śrīkanth, Nutritionist, USA

*This article narrates a conversation between Kṛṣṇa, Lakṣmī (Kṛṣṇa's mother) and Mālolan (Kṛṣṇa's neighbour) on the value of milk in our sāttvika diet.*

**Kṛṣṇa:** Ammā, I'm hungry. What can I eat?

**Lakṣmī:** Thayir sādham?

**Kṛṣṇa:** Ammā! Don't you know? I have become a vegan since I visited the U.S. and have stopped drinking milk and milk products including curd and paneer. What else is there to eat?

**Lakṣmī:** I don't know why you are following these fad diets. For generations, we have been consuming milk and curd. Why do you feel a sudden necessity to stop eating them?

**Kṛṣṇa:** Ammā, if I don't want to eat, don't force me.

*Mālolan, the next-door neighbour, walks into the middle of this heated conversation.*

**Kṛṣṇa:** Hello Aṇṇā, come in.

**Mālolan:** Kṛṣṇa, is everything okay?

**Kṛṣṇa:** It is all good, Aṇṇā.

*Before Kṛṣṇa completes the sentence, Kṛṣṇa's mom interjects and starts talking spiritedly.*

**Lakṣmī:** Mālolan, Kṛṣṇa is throwing a fit like a small baby about eating thayir sādham. Apparently, he has become a vegan since he went to the U.S. for studying Masters. I don't know where

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he is getting these crazy ideas from. Can you put some sense into his head? He is more likely to listen to you than to me.

*Kṛṣṇa glances at his mom irritably and murmurs, "Why is she sharing all of this now?"*

*Mālolan senses the awkwardness in the room and tries to excuse himself.*

**Mālolan:** Sorry to have come in the middle of this conversation. I will come back later.

**Lakṣmī:** It is okay, Mālolan.

*Kṛṣṇa starts talking to Mālolan, hoping that he would come to his rescue.*

**Kṛṣṇa:** Aṇṇā, you tell me, what is wrong with being a vegan? You have lived in the U.S. Isn't veganism very common there?

**Mālolan:** There is nothing wrong with being a vegan; but why do you want to become a vegan?

**Kṛṣṇa:** It is a way of practicing *ahiṁsā*, I guess.

**Mālolan:** But we are already vegetarians and we never harm any animals.

*Kṛṣṇa murmurs, "True, but...".*

*Before Kṛṣṇa can say another word, Mālolan resumes.*

**Mālolan:** Milk and milk products are an important part of our sāttvika diet since eternity. Don't you know that it is Kṛṣṇa's favorite food? I mean Lord Kṛṣṇa! He is reported to have consumed dairy products wholesale – *ārār taḍam thōḷgaḷ uḷḷaḷavum kai nīṭṭi ārāda veṇṇey vizhuṅgi (Siṟiya Tirumaḍal – Tirumaṅgai Āzhvār)*. Even when these were carefully hidden from Him, He used to raid the hiding places and decamp with dairy- *Maiyār taḍam kaṇ karum kūndal Āycchi maṟaiya vaittha thayir neyāar pāloḍu amudu seyda nēmi aṅgai Māyan.*

*Both chuckle and it lightens the mood in the room.*

**Mālolan:** Svāmi Deśikan has elaborately discussed milk and milk products in his *Āhāra Niyamam*. Except for a few instances, Svāmi advises sumptuous consumption of milk, buttermilk and ghee without any hesitation.

**Kṛṣṇa:** Oh! That is good to know. However, these days, I feel like milk is hotly debated in the nutrition world and this has made me wonder whether it is healthy or harmful. You have a background in public health. What are your thoughts?

**Mālolan:** Yes. I have heard that too. Let me discuss the value of having milk (and milk products). Then, you can decide

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for yourself whether it is healthful or harmful and whether you should be a vegan or not.

Milk is an excellent source of protein, perhaps the only source of "complete" protein for vegetarians like us. Milk is also packed with other nutrients, as it serves as an excellent source of potassium, vitamin B12, vitamin D and omega-3 – all of which are typically lacking in vegetarian diets.

**Kṛṣṇa:** Interesting! Looks like milk is a powerhouse of nutrients, especially for vegetarians.

**Mālolan:** Yes, very true. Research shows that milk and milk products are good for your bones and prevent osteoporosis and bone fractures, especially in older people.

**Kṛṣṇa:** How much milk do you need to drink every day?

**Mālolan:** We need about 3 cups of dairy milk per day to meet the day-to-day nutritional needs. This can come from your coffee, tea, milk, curd, buttermilk, etc. Children under 9, like your little cousin Śrīvatsan, need 2½ cups per day to ensure proper growth and development.

**Kṛṣṇa:** Aṇṇā, but there are so many types of milk available in the market, possibly based on the fat content. Which one should we consume daily? It is very confusing.

**Mālolan:** Whole milk contains the highest amount of fat. Other options are toned milk (with 2-3% fat), double-toned milk (with 1-1.5% fat) and skimmed milk (with 0.1-0.3%). Whole milk is recommended only for babies, to support growth and development. For everyone else, it is better to choose milk with a lower fat content, as it is the best option for your heart health.

**Lakṣmī:** We used to buy toned milk with 2-3% fat, and now have switched to 1% double-toned milk after mama was diagnosed with high cholesterol.

**Mālolan:** That is a great choice, māmi. Even though toned milk (with 2-3% fat) may have less fat than whole milk, it still has way too much fat for regular use. Double-toned milk with 1% fat is more appealing and is a good compromise for sustainable use. Remember, most of the other nutrients will almost be the same across the milk sources, except for fat.

**Lakṣmī:** How about buffalo milk? One of our relatives buys it and swears that it is healthier.

**Mālolan:** I know many consume buffalo milk, but it has almost twice the amount of fat as cow's milk. So, it may not be a great choice for daily use.

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**Kṛṣṇa:** Aṇṇā, I know you mentioned that it is important to drink 3 cups of milk or milk products each day for good health; but my mama finds it difficult to tolerate milk because he complains of gas and bloating after drinking milk. He apparently never had this issue in his childhood and developed this only recently.

**Mālolan:** Some develop lactose intolerance as they age. People with this condition may not be able to fully digest lactose (a type of sugar present in the milk) and find it difficult to tolerate milk. Even for them, curd and buttermilk are good alternatives, since they contain less lactose.

**Kṛṣṇa:** That is interesting. I will suggest this to mama when I meet him next.

**Mālolan:** Now that we have transitioned to curd and buttermilk, let's talk more about them. As we know, buttermilk or *mōr* is the whey that is leftover after churning butter from cultured full-cream milk. These days, buttermilk is made at home by churning *thayir*. Svāmi Deśikan (in *Āhāra Niyamam*) places special emphasis on buttermilk and recommends avoiding foods from which the essence is taken out, except for buttermilk.

Belonging to the family of milk, buttermilk and curd are excellent sources of calcium and phosphorus, which prevent bone-related issues. They are also a great source of vitamin B12, a nutrient that vegetarians often lack.

**Kṛṣṇa:** Very interesting. I often attribute thayir and mōr as "dumb" foods because of the saying *muṭṭālukku mūṇu vēḷai mōr sādham*.

**Mālolan:** Well, that is not at all true.

**Kṛṣṇa:** Recently, I also read in an article that curd and buttermilk have numerous health benefits.

**Mālolan:** Yes. Curd and buttermilk intake is shown to lower cholesterol and even prevent cancer. Plus, they are one of the best sources of probiotics.

**Kṛṣṇa:** In the U.S., consuming probiotics is a big deal. My friends take large quantities of probiotic supplements because they don't have a good way to consume them in their diets, unlike us.

**Mālolan:** Very true. One well-known benefit of buttermilk is that it helps with stomach issues such as diarrhea, Crohn's disease, ulcerative colitis and irritable bowel disease symptoms.

**Kṛṣṇa:** When I have an upset stomach, my pāṭṭi asks me to eat '*mōr*' *sādham* and I have always wondered why. I thought that it was because my stomach

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could not tolerate spicy *kuzhambu* and *sāthamudhu*. However, looks like *mōr* sādham could alleviate stomach conditions.

**Mālolan:** Even Perumāḷ likes *nīr mōr* and we offer it to Śrī Rāma during Śrī Rāma Navami. *Mōr* is the refreshing and perfect drink for cooling down your body during the oppressive hot summer months.

**Kṛṣṇa:** Yes. This summer I'm going to have *nīr mōr*, instead of bottled cool drinks.

**Mālolan:** Way to go!

**Kṛṣṇa:** Aṇṇā, how about ghee? I feel like butter and ghee always get a lot of bad press.

**Mālolan:** Ghee comes from the Sanskrit word (*ghṛta*), meaning to sprinkle. As the name suggests, ghee is not meant to be consumed in large quantities. It has several health benefits such as facilitating absorption of vitamins and minerals.

In Āyurveda, ghee is used in the treatment of allergies, skin and respiratory diseases, and as a vehicle to incorporate spices. For example, with incessant cough, ground pepper is mixed with ghee and given to the patient.

**Kṛṣṇa:** Interesting, but isn't ghee bad for your heart?

**Mālolan:** It is important to put ghee in the context of the entire diet. Even our ancestors used ghee in their regular diet, but sparingly and not excessively. For example, when doing pariṣecanam every day, you add a spoon of ghee and not a ladle.

Ghee contains about 50% saturated fat, which raises LDL cholesterol (commonly known as bad cholesterol). This is a well-known risk factor for heart disease. It is okay to have ghee in your daily diet, as long as it is in moderation.

**Kṛṣṇa:** Good point. Moderation is key!

**Mālolan:** Another interesting point is that our ancestors have not only prescribed what we eat, but how to eat too. Have you ever heard of the saying *Mōrai perukki, neiyay urukki*?

**Kṛṣṇa:** Oh, yeah! By diluting *mōr* or melting *nei*, one can still consume the goodness of these foods, but the amount one consumes can still be under check. And Āṇḍāḷ tells us that these foods are best avoided when we are observing 'vratam' – *neyyuṇṇōm pāluṇṇōm*'.

**Mālolan:** Besides milk, buttermilk and ghee, there are so many other milk products including ice cream, panner, cheese, etc. However, none of these were prescribed by Svāmi Deśikan. As long as we consume what our ancestors did, we should be okay.

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**Kṛṣṇa:** Totally agree!

**Mālolan:** Much of the controversies about the healthy or harmful effects of milk come from research studies poorly differentiating milk sources. For example, I suspect that the increased health risks noted in many studies could come from consuming high-fat milk products such as cheese or ice cream, which is also high in sugar. Remember, having a cup of ice cream is not the same as drinking a cup of milk. It is highly processed - but that is a conversation for another day.

**Kṛṣṇa:** Wow! Very interesting. You have such awesome perspective and knowledge. Thank you so much Aṇṇā, for enlightening me about the value of consuming milk. I can't believe that I was just blindly following a vegan diet based on what my friends were doing.

**Mālolan:** No problem. I'm glad that I could help.

Amid this interesting conversation, I forgot why I came to your house.

*He then turns towards Lakṣmī and says,*

Māmi, Ammā asked me to get a spoon of *thayir* to use as a starter for making *thayir*. Can you spare some?

**Lakṣmī:** Absolutely!

*As Lakṣmī goes to the kitchen, Kṛṣṇa tells her,*

**Kṛṣṇa:** Ammā, I'm ready to have thayir sādham. I will get my plate.

**Lakṣmī:** Sure Kṛṣṇa. I'm glad you turned around. You should thank Mālolan for enlightening you. ✪

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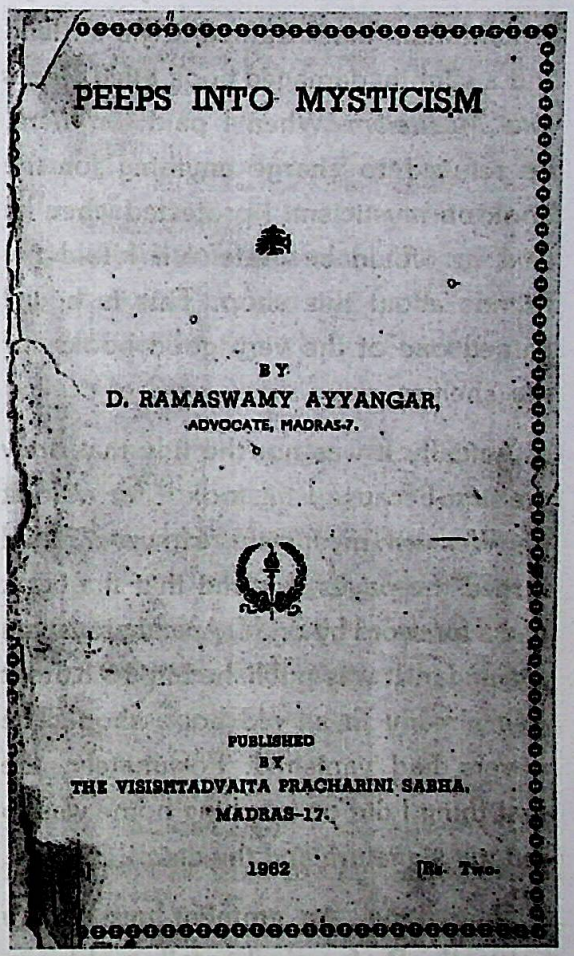
# Riches from the Roadside

Smt. Prema Nandakumar

When I go to my bookshelves in search of a book, I am led to wonder at how these volumes, sumptuous or thin, have enriched my knowledge of Śrīvaiṣṇavism down the decades. A good number of them are from my parents. However, there are many that have gained a special place because of the circumstances in which I acquired them. I also learned the ways of real lovers of books – my unfading thanks to these generous friends of the printed word.


PEEPS INTO MYSTICISM

BY
D. RAMASWAMY AYYANGAR,
ADVOCATE, MADRAS-7.

PUBLISHED
BY
THE VISISHTADVAITA PRACHARINI SABHA,
MADRAS-17.

1962 Rs. Two.

I distinctly remember a good number of old books being sold in a bylane of the Sāthāra Vīdhi in Śrīraṅgam, where I had gone to buy flowers for the first time. On my way, I saw an old house with a huge number of books heaped in the front verandah, which had grills. As I stood peering through the grills, for I thought the owner was rearranging his library, a soft voice (obviously noticing my maḍisār saree) followed by an elderly gentleman, came out and enquired what I was looking for. I said, "Svāmi, I am a student of religion. Are these books for sale? Can I see them?" He smiled and wished to know whether I wanted books on Vaiṣṇavam. He invited me in and said I could look at the books for a while and went to other customers. He was certainly a knowledgeable bookseller! He spoke of Śaivism and Śaktam as well and informed me about the festivals that were going on in Śrīraṅgam at that time.

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He had rightly understood that I was almost a newcomer to the realm of Śrī Raṅganātha.

Fifteen minutes later, I went to him with a new edition of Nālāyira Divya Prabandham that I wanted to gift a friend and a slightly damaged book titled *Peeps into Mysticism*. When I paid for them, he refused to charge anything for the book on mysticism. I protested when he said he would be grateful if I told my friends about this shop. This is how I gained one of the very good books for my shelves.

Actually it was not the title that drew me first because I mistook it for a book on Western mysticism. However, as I turned the pages, I found that the book had a foreword by Śrī M. Ananthasayanam Ayyangar. It was published in 1986 but was already in an old book shop! The covers had vanished. Fortunately, the first thing I did on reaching home was to put my signature and the date: 22.3.93.

Interesting. An eminent personality writes the Preface and is followed by an array of Śrīvaiṣṇava scholars who write highly about the scholarship of the author, among them the Sanskrit scholar, A Śrīnivasa Raghavan, S. Varadachari (Federal Court Judge), and S. Parthasarathy, Inspector General of Police who was at that time the Secretary of the Visishtadvaita Pracharini Sabha, the publishers of the book. The author, D. Ramaswamy Ayyangar, was an advocate at Madras, and soon I learned, when perusing the book, that he was an erudite scholar of Śrīvaiṣṇavism.

Śrī Anantha Sayanam Ayyangar's preface is revelatory of the high seriousness with which even the political leaders of the past worked at home and in their office for spreading the glory and good in Indian culture. He notes that this is a gift to "the English-knowing public" for he may have noted some weakening in the approaches to our great tradition by the new generation of English-speaking youth of the day. He feels anxious that despite the Āzhvārs singing the hymns of devotion to the Supreme and Śrī Rāmānuja and great commentators explaining them, much more needs to be done to pull them close to the original scripture gifted by the Āzhvārs. He also notes that Śrī Rāmānuja's exposition of Viśiṣṭādvaita philosophy has not reached the English-speaking people (here and abroad) as has that of Ādi Śaṅkara. Much has to be done and so he welcomes heartily Śrī Ramaswamy Ayyangar, and he hopes that this "interesting and instructive book" will certainly induce "every reader to dive deeper into the works of the Āzhvārs."

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The Governor (Dr. Ananta Sayanam Ayyangar), after a careful study of the text, even takes the trouble of helping the English reader to pronounce correctly Tamil words such as Āzhvār and teaches us how to approach the God-idea as presented by Āzhvārs and Ācāryas:

"Their knowledge of God was not a mere intellectual perception but went up to realisation. To them, God was a living presence, He lived in them, and they lived in Him. The lives of Āzhvārs were those of dedication to the service of the Lord. They did not conceive of God as one without attributes, a nirguṇa Brahman, but as one full of divine attributes. From their songs, it is clear that all of them enjoyed the presence of God."

A simple narrative helped by scientific imagery make the foreword an extremely enjoyable and educative introduction to *Peeps into Mysticism*. The collection of essays opens with brief sketches on the lives of Āzhvārs – Poygai, Bhutam and Pey, followed by Tirumazhisai Āzhvār. The author notes with joy that where even the Upaniṣads are uncertain about the presence of God by saying *ya evaṁ Veda* (thus have the ancients told us), Tirumazhisai Āzhvār says, "I have known the Divine Being in clear terms". Like his verses, sweet are the outpourings of Toṇḍaraḍippoḍi Āzhvār, Tiruppāṇār and Tirumaṅgai Āzhvār.

The royal Kulaśekhara! The author refers to the Sanskrit side of the Āzhvār's achievement and gives some of the similes with which his Tamil hymns scintillate, as also the Āzhvār's praise for the true devotees of the Lord, which he has recorded in the 2nd Tirumozhi:

"In it, the Āzhvār points out that there is no greater profit or pleasure for the eyes than to look at the gathering of Meyyaḍiyārs (true devotees) of Raṅganātha who dance in ecstasy out of feelings of love towards the sweet Honey that resides in Śrīraṅgam."

It is amazing that the introduction of the twelve Āzhvārs manages to gift a lot of information and Śrī Ramaswamy Ayyangar has made a complete study of the focal points in the work of these Tamil Saints who ushered in the Bhakti Age which is still flourishing grandly all over India.

Having gained details about the life of the Āzhvārs, we now turn to the mysticism one finds in these poems and understand them as an experiential philosophy that helps us understand ourselves and the world around us. Guided by the author, we will proceed to explore in the next issue of *Śrī Nṛsiṁhapriyā* the realms of mysticism beginning with Godā Devi, the one poetess in the Tamil language who ultimately became a Goddess. ✪

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**Sri Ahobila Mutt Veda Prabandha Patashala**
**Sri Ahobila Mutt Adarsh Sanskrit Mahavidyalaya**
**(Affiliated to University of Madras & funded by Central Sanskrit University – New Delhi)**
**(Estd. 1942)**
**&**

**Sri Ahobila Mutt Oriental High School**
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**Madurantakam, Chengalpet - Tamilnadu**
**(Estd.1952)**
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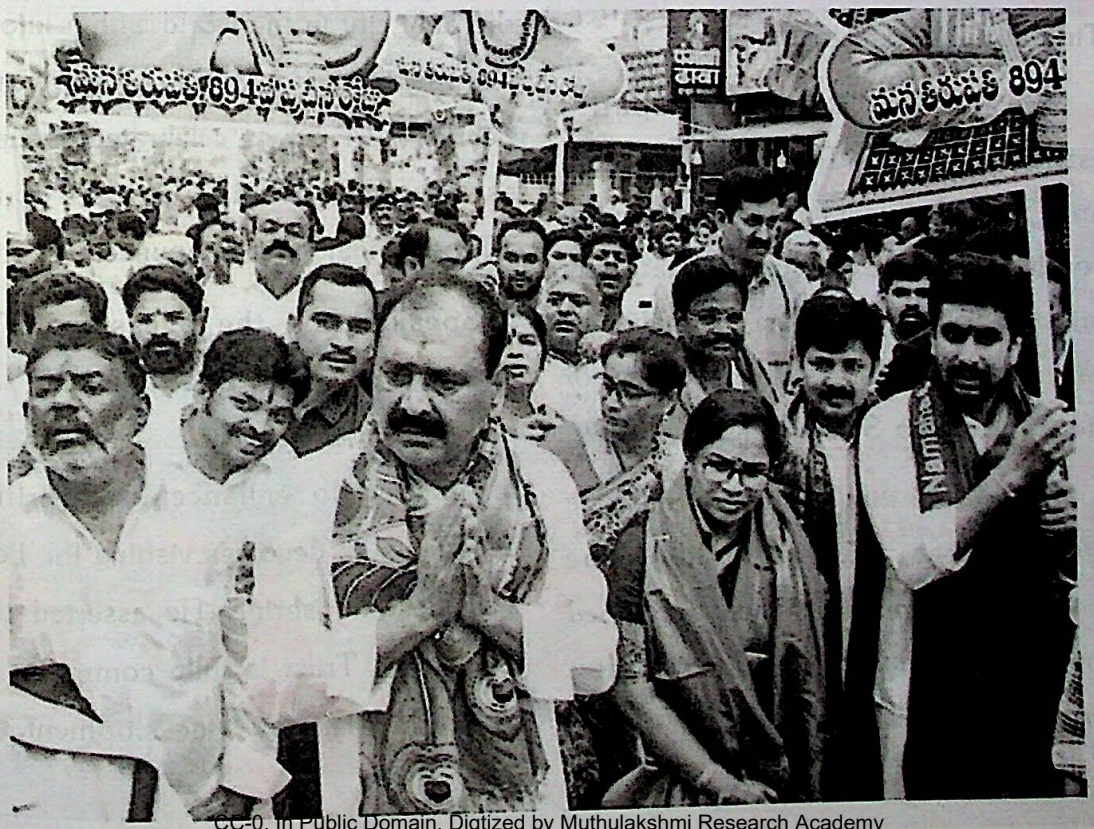
# TTD celebrates 894th Origin Day of Tirupati

Courtesy: *The New Indian Express* (25.2.24)

A colourful procession was taken out in Tirupati on Saturday as part of the 894th birthday celebrations of the temple town.

TIRUPATI: The 894th Origin Day of the Pilgrim City of Tirupati was celebrated with pomp and gaiety on Saturday. Tirumalā Tirupati Devasthanams (TTD) Chairman Bhumana Karunakara Reddy said that henceforth, the Śrīvāri temple Trust will mark the occasion on par with the annual Brahmotsavams.

Elaborating on the significance of the day, Bhumana said the temple city was named as Govindarājapuram and the foundation stone was laid on February 24, 1130 by Śrī Rāmānujacārya. Pointing out that the priests recite the tale of Tirupati's formation daily during the Mantrapuṣpam ritual held at the



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Govindarāja Svāmi temple, the TTD chief said the oldest inscription on the Gopuram of the Govindarāja Svāmi temple provides historical evidence of Tirupati's origin.

"Vaiṣṇavite saint Bhagawad Rāmānujacārya had laid the foundation stone for the Govindarāja Svāmi temple and installed the idol inside the sanctum sanctorum on the same day in 1130 AD. Śrī Rāmānujacārya lived for 120 years and he established the temple when he was 112 years old. It is reasonable to mark February 24 as the birthday of Tirupati," he explained.

He added, "Before Tirupati's establishment, only Tirumalā to the north and Tirusukanūr (Tiruchānūr) to the south existed. To accommodate the priests who trekked up the Tirumalā hills daily, Rāmānujacārya laid the stone for the Govindarāja Svāmi temple."

"He created the Agrahāram, marking the first step towards building the township. Tirupati was then developed equidistant from the two existing villages, forming the nucleus of the city."

As part of the celebrations, Bhumana flagged off the Śobha Yātrā from the Govindarāja Svāmi temple. Hundreds of devotees chanted bhajans and a procession was organised along the four Māḍa streets encircling the Śrīvāri temple.

Prayers were also offered at the statues of Śrī Rāmānuja inside the Govindarāja temple complex. Tirumalā Pedda Jīyar Svāmi and Chinna Jīyar Svāmi were also present.

Further, Bhumana highlighted that Tirupati holds the distinction of being the only city in the world with a known foundation day. "Going forward, February 24 will be celebrated annually as Tirupati's birthday, as part of the TTD calendar," he announced.

Speaking on the occasion, TTD executive officer AV Dharma Reddy said plans to beautify Tirupati are being formulated to enhance the spiritual experience of devotees visiting the Lord Veṅkaṭeśwara shrine. He asserted that the temple Trust is fully committed to supporting Tirupati's development. ✪

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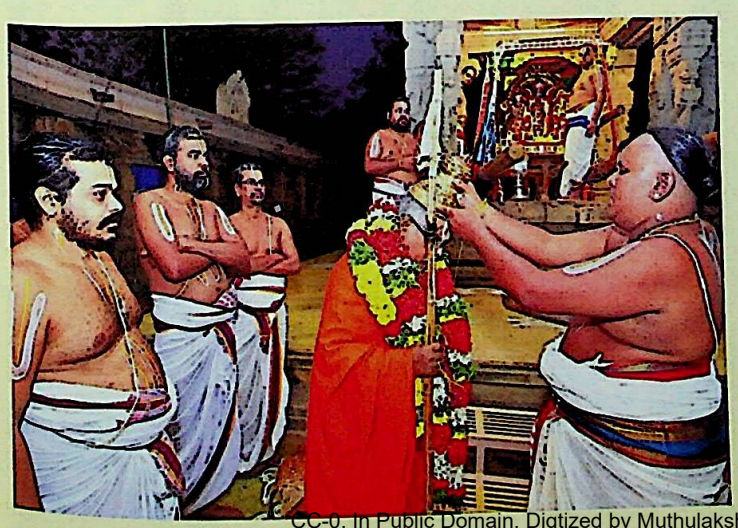
# Ahobilam Brahmotsavam



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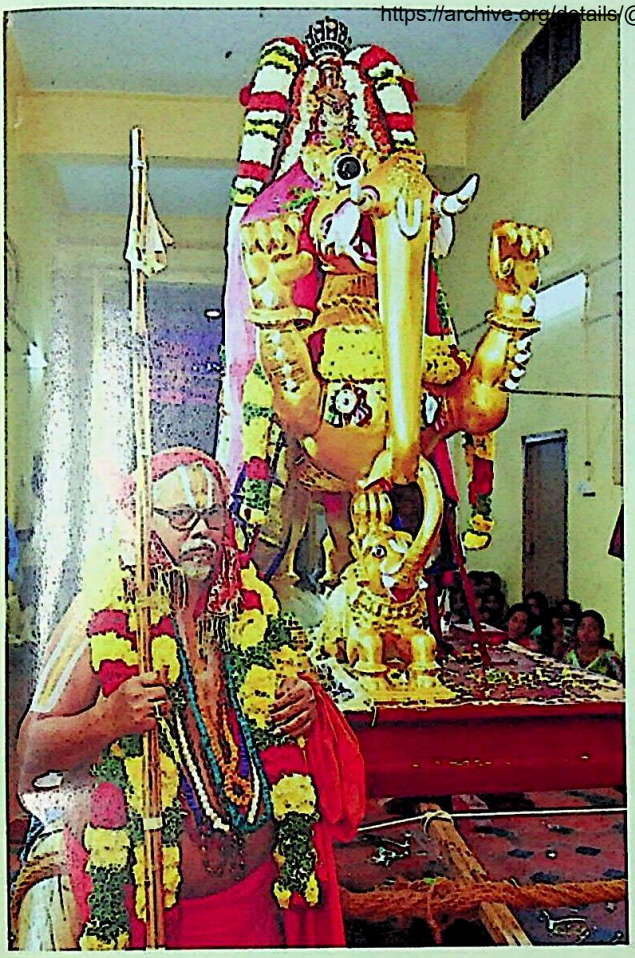

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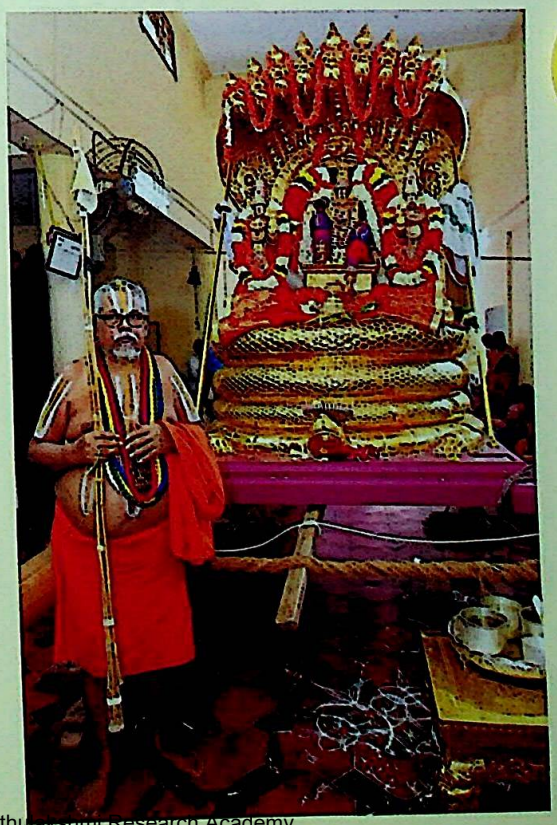

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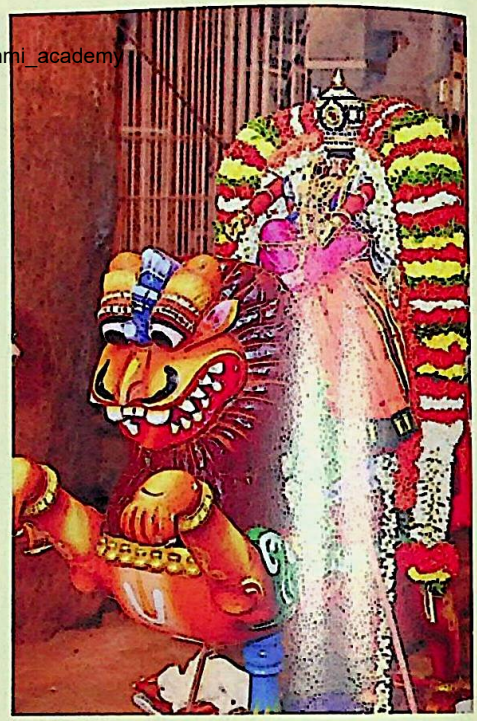

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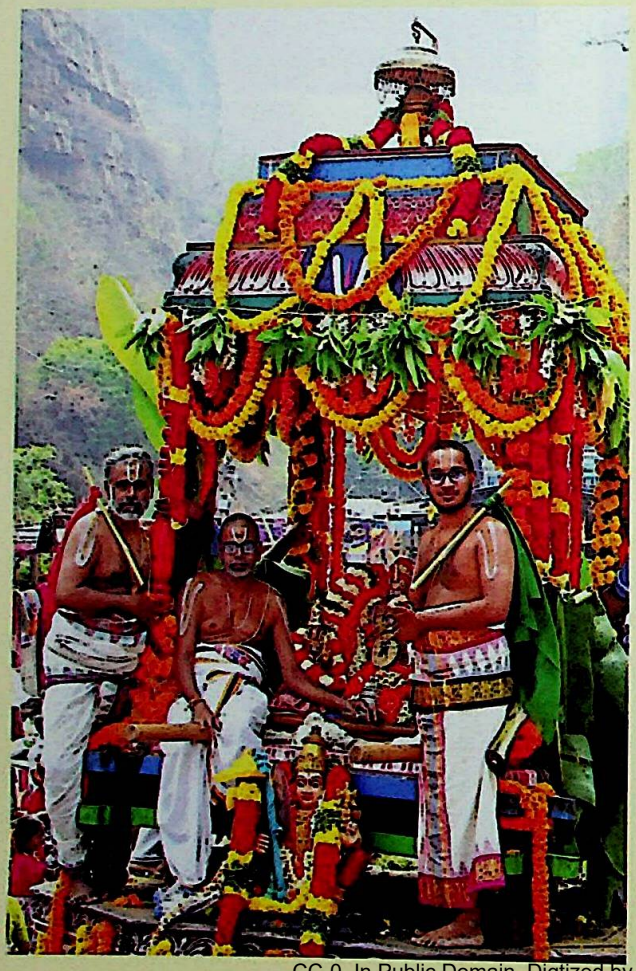

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SERIALS

# Bhagavad Guṇa Darpaṇam

## Śrī Viṣṇu Sahasranāma Stotra Bhāṣyam

- Sri Srinidhi K Parthasarathi

***This is the 100th article in this series extolling the glories of the Lord's holy names. We thank the author for his contributions and for enlightening us. (Ed)***

*Oṁ Namo Gajavaktrādyaiḥ*
*pāriṣadyaiḥ praśāsate |*
*Śrīraṅgarāja senānye*
*Sūtravatyā sameyuṣe ||*

Salutations to Śrī Vishvaksena, the commander-in-chief (of Lord Śrī Raṅganātha) who rules with his followers, and his consort Sūtravatī.

In this 100th article of the series on Śrī Viṣṇu Sahasranāma stotram, we will be enjoying the tenth name of the 40th verse and the first name of the 41st verse of Śrī Viṣṇu Sahasranāma stotram.

Śrī Parāśara Bhaṭṭar interprets the 24 names beginning with the 362nd as referring to the Lord as the consort of Lakṣmī. The divine mother is always present with Him as an inseparable part.

**Name 374.**

**Amitāśanaḥ - The Voracious Eater.**

**|| Om Amitāśanāya Namaḥ ||**

*Amitaṁ Aśnāti iti Amitāśanaḥ* – One who eats huge quantities.

Śrī Parāśara Bhaṭṭar, in his commentary for this name, recounts the episode where Lord Śrī Kṛṣṇa swallowed unlimited quantities of food offered to the Govardhana Mountain.

*Katham? Amitāśanaḥ, Aparimitaṁ gopaiḥ Indrāya parikalpitam aśanam asyeti | Tasmin vismitā hi gopāḥ tam atiśaṅkire | "Devo vā dānavo vā tvam"*

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The cowherds, after seeing Kṛṣṇa eating the vast quantities of food offered to Govardhana, exclaimed in wonder, – "Who are you? Are you a deva or an asura?," says *Śrī Viṣṇu Purāṇa* (5.13.121).

Svāmi Periyāzhvār in his *Tirumozhi* 3.5.1 states, *Aṭṭukkuvi sōttṟup paruppadamum tayir vāviyum neyyaḷarum aḍaṅga poṭṭattuṟi.*

In a fraction of a second, the Lord consumed a mountain-like heap of rice, huge quantities of curd that looked like a canal, ghee that was poured like a deep puddle, etc.

Svāmi Nammāzhvār too comments on the Lord swallowing entire oceans, mountains, etc. during the Cosmic Deluge and still having a lot of room in His stomach: *Kārēzh kaḍalēzh malaiyezh ulaguṇḍum ārā vayiṟān (10-9-2)"*

Śrī Narayana Bhaṭṭatri says in *Śrīman Nārāyaṇīyam* (62-5)

*Bhavad vācam śrut··ā*
*bahumatiyutāste(a)pi paśupāḥ*
*Dvijendrān arcanto*
*balimadaduruccaiḥ khṣtibhṛte |*
*Vyadhuḥ prādakṣiṇyaṁ*
*subhṛśamanamannādarayutāḥ*
*Tavamada sailātmā balim*
*akhilam ābhīra purataḥ ||*

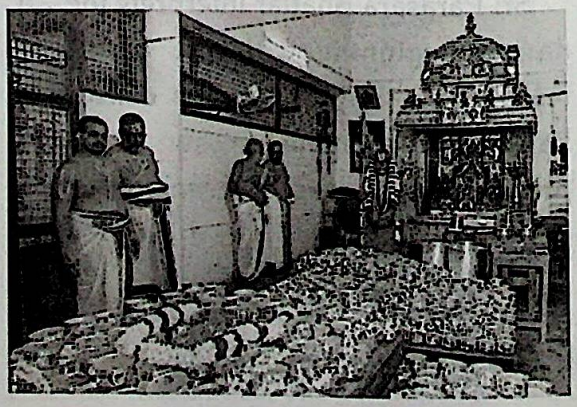
Oh Guruvayurappa, on hearing your words, the cowherds also worshipped the holy men with high regard. They made rich and plentiful offerings to the mountain. They performed circumambulation and prostrated again and again with great reverence. You, becoming the soul of the mountain, ate the entire offerings in front of the cowherds.

This name has already occurred as the 304th in Śrī Viṣṇu Sahasranāma stotram.

Śrī Śaṅkara Bhagavatpāda interprets the name in terms of the Lord's swallowing the whole universe at the time of pralaya.

The Lord digests everything as the Jatharagni. He resides in the stomach of everyone, consumes and digests whatever is imbibed as food. He says,

*Ahaṁ Vaisvānaro bhūtvā*
*prāṇināṁ deham āśritaḥ /*
*Prānāpāna samāyuktaḥ*
*pacāmyannaṁ caturvidham*
(*Bhagavad Gītā* 15.14)



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The *Dharma Cakram* writer states that we cannot live or grow without eating or live without digesting the food we eat. Both these are made possible by the Lord. This aspect is signified by this name.

Another dimension to this name is that the Lord provides an unlimited supply of food to His creation. *Mahāśanaḥ* can also be interpreted as *Amitān prāṇinaḥ āśayati bhojayati iti Amitāśanaḥ* ||

A sobriquet of the Lord with a similar meaning is "Babhasaḥ" or one whose intake is huge – *bahu bhakṣaṇa śīlaḥ.* This is especially true of Śrī Mālolan, for whom varied offerings prepared in several huge cauldrons.

Now, we shall enjoy the 41st verse of Śrī Viṣṇu Sahasranāma stotram.

**Verse 41**

*Udbhavaḥ Kṣobhaṇo Devaḥ*
*Śrīgarbhaḥ Parameśvaraḥ* |
*Karaṇam Kāraṇam Kartā*
*Vikartā Gahano Guhaḥ* ||

**Name 375.**

**Udbhavaḥ** – He who removes bondage.

**|| Om Udbhavāya Namaḥ ||**

*Dāmodaram bandhaharam iti prakāreṇa sva bandha anusandhāyināṁ*

*bhava bandha nirdhoonanena udgato bhavaḥ asmāt iti udbhavaḥ* |

Lord Nārāyaṇa, who got bound by the rope around His waist, banishes the bondage of His devotees during their worldly existence.

Śrī Tirumaṅgai Āzhvār says, "*Taṇḍai kālil peruvilaṅgu tāḷ avizha nal iruṭkan vanda endai perumānār*". The Lord destroyed the chains in which Kaṁsa had tied up Vasudeva, as soon as He was born.

Śrī Parāśara Bhaṭṭar states that those who contemplate on the episode of Yaśodā binding Kṛṣṇa with a string will be removed from the bondage of samsara,

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while Śrī Madhurakavi Āzhvār calls the Lord *Kaṇṇinuṇ siṟuttāmbināl kaṭṭuṇṇa panniya perumāyan.*

Śrī Śaṅkara Bhagavatpāda states that He is free from the bondage of existence and hence He is *Udbhavaḥ – Udgato bhavāt saṁsārāt iti Udbhavaḥ.*

Śrī Paraśara Bhaṭṭar also states that the Lord is called **Udbhavah** as He is the originator of the world – *Prapañca utpatti upādāna kāraṇatvāt udbhavaḥ.*

Baladeva Vidyābhūṣaṇa says that the Lord is called Udbhavaḥ as He released Nalakoobara and Maṇigrīva from their bondage. ✪

## Śrī Ahobila Maṭham Paramparādheenam Puḷḷambūdaṅguḍi
## Śrī Valvilrāman Brahmotsavam - 2024

| | | |
|---|---|---|
| 8.4.24 | Eve | Mṛtsaṅgrahaṇam |
| 9.4.24 | Mor | Dwajārohaṇam |
| | Night | Hamsa vāhanam |
| 10.4.24 | Mor | Pallakku |
| | Night | Sūrya prabhai |
| 11.4.24 | Mor | Pallakku |
| | Night | Śeṣa vāhanam |
| 12.4.24 | Mor | Pallakku |
| | Night | Garuḍa Sēvai |
| 13.4.24 | Mor | Pallakku |
| | Night | Hanumanta vāhanam |
| 14.4.24 | Mor | Pallakku Rāja alaṅkāram |
| | Night | Yānai vāhanam |
| 15.4.24 | Eve | Cūrṇābhiṣekam Tirukkalyāṇam |
| | Night | Punnaimaram |
| 16.4.24 | Mor | Veṇṇaittāzhi Narasiṁhapuram Bṛndāvanam |
| | Night | Kudirai vāhanam |
| 17.4.24 | Mor | Rathotsavam Tirutter Tīrthavāri |
| 18.4.24 | Eve | Dwādaśa Ārādhana Saptāvaraṇam |

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# Śrī Lakṣmī Nṛsiṁha Vedapāda Aśīti Stavaḥ of HH 41st Śrīmad Azhagiyasiṅgar - IV

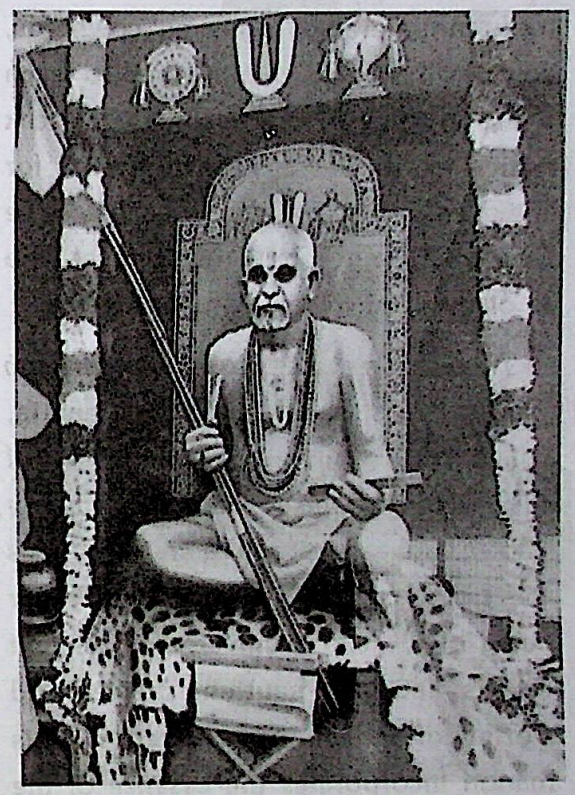
Translation: Dr. VKSN Raghavan

*Śaraṇam nāsrayente ye*
*Nṛsiṁhaṁ para daivatam /*
*Na prāpnuvanti te sarve*
*Viṣnos tat paramam padam //* 20

Those who do not resort to Lord Śrī Nṛsiṁha the sole supreme Brahman, cannot obtain that supreme Abode of Lord Śrīman Nārāyaṇa.

Notes:- (i) *Tadviṣnoḥ paramam padam*—Ṛg Veda 1.22.20. This mantra describes the immeaṣurable bliss derived by the exalted residents of Śrī Vaikuṇṭham, who drink in the beauty of the Lord with unblinking eyes. This mantra is to be found in the Yajur Veda and Sāma Veda too and is usually recited while offering maṅgala hārati to the Lord. It forms part of the collection known as *Viṣṇu Sūkta*.

(ii) *Nṛsiṁham paradaivatam*—
Compare:- *Periya Tirumozhi*, 3.3.5:-
*Poṅgi amaril oru kāl*
*pon peyarōnai veruva,*
*Paiṅgaṇ iraṇḍeri kāndṟa*
*nīṇḍa eyittṟoḍu pēzhvāy,*
*Aṅgavan āgam aḷaindittu*
*āyiram tōḷ ezhundāḍa,*
*Siṅga uruvin varuvāṇ*
*Cittirakūdattu uḷḷānē.*



[When Lord Nṛsiṁha fought with the terrible Hiranyakaśipu and showed His anger against him, He sported a thousand arms. His eyes blazed like fire, His gaping mouth displayed sharp feline teeth, and He bisected the demon's chest; this Lord has His abode in Tillainagar Tirucchitra kūṭam (Chidambram)].

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*Kṛṣṇa eko'pi asaṅkhyasya*
*gopa go vatsa rūpabhāk /*
*Śaraṇam tam prapadye'haṁ*
*viśvātmānam parāyaṇam //* 21

Though Lord Śrī Krishna is one, He took innumerable forms as cowherds, cows, calves, etc.(when He had to teach a lesson to Brahmā, the Creator). I seek refuge in this Lord Yādava Siṁha, for the Vedic text hails Him thus "The Supreme Lord alone is our refuge, who is of the form of the whole universe."

*Nārāyaṇaṁ mahā jñeyaṁ viśvātmānaṁ parāyaṇam* is the full text of this mantra, which occurs in the second *praśna* of the *Taittiriyopaniṣad* and is popularly known as the *Nārāyaṇa Sukta*. This hails the Lord as the In-dweller and Inner being of the entire universe of sentient beings and non-sentient matter and worthy of the utmost reverence. This mantra incorporates the essence of the entire Viśiṣṭādvaita philosophy by dwelling on the concept of Śarīra-Śarīri bhāva, with the entire creation forming the body of Emperumān.

[Notes:- (i) cf. *Periyāzhvār Tirumozhi*, 2.9.11:-

*Vaṇḍu kaḷittu iraikkum pozhil sūzh*
*varu punal Kāviri Then Araṅgan*
*Paṇḍu avan seyda kirīḍaiy ellām*
*Bhaṭṭarpirān Viṭṭucittan pāḍal*
*Koṇḍivaip pāḍik kunikkavallār*
*Govindan tan aḍiyārgaḷāgi*
*Eṇdisaikkum viḷakkāgi niṟpār*
*iṇaiyaḍi en talai mēlanavē.*

[This decad of songs by Śrī Periyāzhvar recalls the ancient pranks and pastimes of the Lord of Śrī Raṅgam surrounded by groves with humming bees, watered by the sweetly-flowing Kāverī; those who sing this decad and dance in glee will become Govinda's devotees, my masters and the illumination for the eight directions].

(ii) cf. also Śrī Viṣṇusahasranāma-stotram —

*Viśvamūrttir mahāmūrtiḥ*
*dīptamurttiḥ amūrttimān /*
*Anekamūrttiḥ Avyaktaḥ*
*śatamūrttiḥ śatānanaḥ //*

*Jagat prasūti sthiti bhaṅga hetuḥ*
*Śruti pramāṇair viditaḥ pareśaḥ /*
*Virājate svāśrita sarva siddhyai*
*Ambhasi apāre bhuvanasya madhye //* 22

Lord Śrī Nṛsiṁha is the supreme cause of the whole world; the creation, sustenance and annihilation of everything is carried out by Him. All the Vedic texts hail Him alone as the ultimate reality. He shines brilliantly and bestows on His ardent devotees all that they seek; the Vedic passage proclaims Him as the One residing on the vast milky ocean as well as at the centre of the whole universe.

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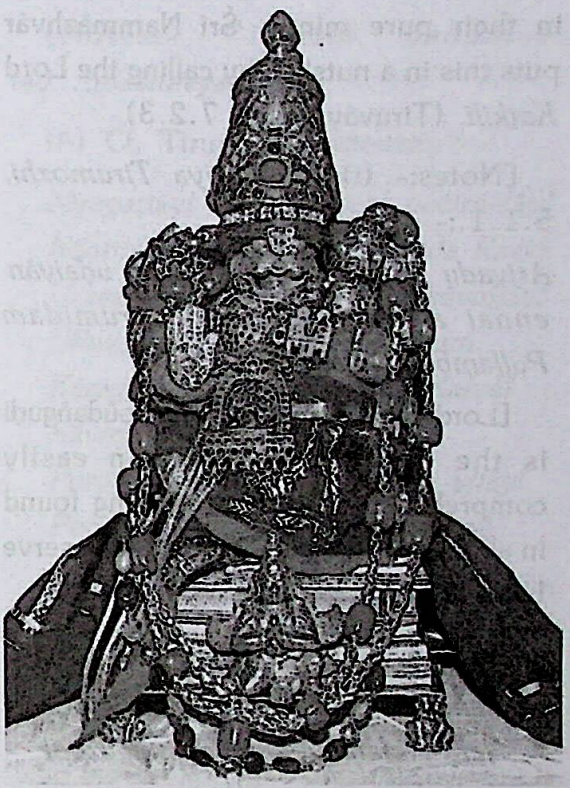
*Ambhasi apāre bhuvasya madhye* is the first sentence of the second *praśna* of the Taittirīyopaniṣad mentioned above. Commentators tell us that this mantra dwells on the fivefold form of the Lord as Parasvarūpam, Vyūhasvarūpam, Vibhāvāvatāram, Antaryāmi and Arcā. In this, *ambhasi apāre* refers to the Vyūha Vasudeva reclining on His serpent couch amidst the endless swirling waters of the Milky Ocean. According to Śrī Uttamur Svāmi, *bhuvanasya madhye* denotes the Lord reigning resplendent in the Solar Orb – *Bhānu maṇḍala iti yāvat.* The Lord's residing amidst endless waters is denoted by other Vedic texts too, like *Samudre'ntam Viśvasambhuvam, yam antaḥ samudre kavayo vayanti,* etc., while His abode amidst the Sun is indicated by *ya eṣo'ntarāditye hiraṇmayaḥ Puruṣaḥ*

[Notes:- (i) compare the Maṅgala sloka of the *Śrībhāṣyam*, viz.:-

*Akhila bhuvana janma sthema bhaṅgādi līle... ...*

(ii) Cf. the first stanza of Kamba Rāmāyaṇam, i.e.

*Ulagam yāvaiyum tām uḷavākkalum,*
*nilai peruttalum nīkkalum nīngalā,*
*alagilā viḷaiyāṭṭu uḍaiyār, avar*
*talaivar annavarkkē śaraṇ nāṅgaḷē*



*Jñānam viśuddham jagadeka hetuṁ,*
*Sarvajñam ānandam anantaśakti /*
*Sūkṣmam Parabrahma samāśraye'haṁ*
*Na sandṛśe tiṣṭhati rupam asya //* 23

Wholeheartedly, I resort to the supreme Brahman who is of the form of pure ultimate knowledge, all-knowing principle, supreme bliss, infinite power, as well as the sole cause of the whole world and most subtle; the Vedic text proclaims: *na sandṛśe tiṣṭhati Rūpam asya* "His divine form is beyond the ken of worldly people." The text goes on to say that mortal eyes can never see the

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Paramātma-it is only the saintly souls immersed in yoga who can visualise Him in their pure minds. Śrī Nammāzhvār puts this in a nutshell by calling the Lord *Kaṭkilī*. (Tiruvāymozhi, 7.2.3)

[Notes:- (i) Cf. *Periya Tirumozhi*, 5.1.1.:-

*Arivadu ariyān anaittu ulagum uḍaiyān ennai āḷudaiyān ..... amarumiḍam Puḷḷambūdaṅgudi tānē.*

[Lord Valvil Raman of Puḷḷambūdaṅguḍi is the one whom none can easily comprehend; He is in everything found in all the worlds, and has made me serve Him alone.]

(ii) Cf. also *Periya Tirumozhi*, 3.8.1:-

*Nandā Viḷakkē aḷattaṟku ariyāy!*
*Nara-Nāraṇanē karu māmugil pōl*
*endāy! emakke aruḷāy ...*
*Nāṅgūr Maṇimāḍak kōyil*
*vaṇaṅgu enmananē !*

[Oh my mind! bow down to the Lord of Nāṅgūr Manimāḍakkōyil (near Sīrkāzhi) who is the eternal the lamp of wisdom and one who is hard to fathom – *Satyam, jñānam anantam* – immeasurable.]

***Svasvāminaṁ sarvadam āśritānām upāsitum sveṣta phalārtham eṣaḥ / Nānveṣaṇīyo bahudhā anya deśeṣu ātmā guhāyāṁ nihito'sya jantoḥ // 24***

For devotees who resort to Him alone, He (Lord Nṛsiṁha) confers all boons; the only master of all, He is worshipped by His devotees for obtaining immeasurable benefits; it is not possible to comprehend Him (the Lord) elsewhere, because the *Vedas* tell us that the Supreme Lord – Paramātma is hidden in the core of the hearts of all beings. This mantra from the *Taittirīyopaniṣad* again talks about the indwelling Paramātma who resides in all beings and objects, but alas! whom none knows. This corresponds to the beautiful verse of the Antaryāmi Brāhmaṇam: *Ya Ātmani tiṣṭhan Atmānaḥ antaro yam Ātmā na veda yasya Ātmā śarīraṁ ya Ātmānam antaro yamayati sa ta Ātmā antaryami amṛtaḥ.* The Paramātma resides in the Jīvātma, which forms the former's body and is controlled by the former; however, despite such proximity, the Jīvātma doesn't feel or experience the existence of the Paramātma due to its baggage of Karma.

[Notes:- "Ātmā Guhāyam" – compare *Mudal Tiruvantādi*, 99:-

*Uḷan kaṇḍāy nanneñjē uttaman endṟum*
*Uḷan kaṇḍāy! Uḷḷuvār uḷḷattu uḷan kaṇḍāy*
*Veḷḷattin uḷḷānum Vēṅgaḍattu mēyānum*
*Uḷḷattil uḷḷān endṟu ōr.*

[May you recognize Him who resides within you, Oh my mind! He is Lord Śrīnivasa of Tiruvēṅgaḍam, who abides within the core of the hearts of all; He is comprehended by earnest devotees in

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their hearts; He reclines on the serpent couch in the milky ocean — He is Uttaman, the Supreme Almighty.]

(ii) Compare also – *Tirumālai*, 34:-

*Uḷḷattē uraiyum mālai*
*uḷḷuvān uṇarvondṟillā*
*Kaḷḷattēn nānum toṇḍāy*
*toṇḍukkē kolam pūṇḍu*
*Uḷḷuvār uḷḷitrellām*
*uḍan irundu aṟidi endṟu*
*Veḷgippōy ennuḷḷē nān*
*vilavarac cirittiṭṭēnē.*

[Oh Lord! you are residing in my heart, bearing witness to every thought that passes through my mind. You are not within the reach of my desire to know you, because I just pretend to serve you, and I take to falsehood, without shame; when I realise that you know all my hypocrisy, I'm inclined to laugh hard at myself.]

***Sarvasya hṛt padma virājamānaṁ yad Brahma dahram suvivekavadbhiḥ / Kalyāṇa rūpam guṇa jātam iṣṭaṁ Tasmin yadantas tad upāsitavyam // 25***

The supreme Brahman is resplendent at the core of the heart-lotus of each and every person; It is recognized only by the most learned who locate Brahman in the most subtle form within their lotus-hearts. He has the most auspicious form and is the repository of endless auspicious virtues; therefore, the Vedic text exhorts us to search for the supreme Almighty within us and worship Him.

[Notes:- "*tasmin yadantas-tad...upāsitavyam*"

(A) Cf. Tiruneḍuntāṇḍakam, 8:-

*Nīragattāy! Neḍuvaraiyin uccimēlāy!*
*Nilāttiṅgaḷ tundattāy! niṟainda Kacci*
*Ūragattāy! Oṇtuṟai nīr Veḥkāvuḷḷāy!*
*Ulluvār uḷḷattāy! Ulagam ēttum*
*Kāragattāy! Kārvānattuḷḷāy Kaḷvā!*
*Kāviryin tenpāl mannu*
*Peragattāy! perādu enneñjin uḷḷāy!*
*Perumān untiruvaḍiyē pēṇinēnē.*

[Śrī Tirumaṅgai Āzhvār sings:- Oh Lord! (i) who resides in Tiruneeragam! (ii) who has his abodes on the lofty peaks of mountain, such as Śrī Ahobilam! (iii) who is in Nilāttiṅgal tuṇḍam! (iv) who is in prosperous Kāñcī! (v) who is in the great Vehkā, on the Vegavati-river! (vi) who is in the hearts of ardent devotees! (vii) who is in Kārvānam (near Kāñcī) (viii) who is in Tiruppēr on the banks of beautiful Kāverī, and (ix) who is forever in my heart! Oh supreme Almighty! I resort to your lotus feet alone.

(B) Compare *Tiruvāymozhi* 1.1.1:-

*Uyarvaṟa uyarnalam*
*uḍaiyavan yavanavan*
*Mayarvaṟa madinalam*
*aruḷinan yavan avan*

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*Ayarvaṟum amararga/*
*adhipati yavan avan*
*Tuyaraṟu suḍaraḍi*
*tozhudezhu en mananē !*

(Oh my mind! Do worship and thrive by resorting to the benign pair of feet of the One (i) who is higher than the highest Good, (ii) who is the Lord of the ever-wakeful celestial Nityasūris (ii) who dispels all doubts and (iv) who grants pure and serene wisdom.)

(C). Cf. *Tiruvāymozhi* 1.2.10:

*Eṇ perukku an nalattu oṇ poruḷ īrila*
*Vaṇ pugazh Nāraṇan tiṇ kazhal sērē !*

(Oh people! You unite with the glorious feet of Lord Śrīman Nārāyaṇa, Lord of countless virtues and the Lord of incomparable good).

***Bhagvad dāsa bhūtānāṁ mumukṣayā /***
***Prāpyam kim iti ced uktam***
***Tad Viṣṇoḥ paramam padam // 26***

For those (i) who are desirous of obtaining moksha (liberation) and (ii) who are forever ready to perform all kinds of service to Lord Śrī Lakṣmī Nṛsiṁha, the only goal prescribed in the Vedas is "The supreme Abode of Lord Śrī Viṣṇu known as Śrī Vaikuṇṭham."

[Notes:-

[A] "*Bhagavad-dāsabhūtānam*" – compare the Mantra-Rāja Pada Stotram:-

*Dāsabhūtās svataḥ sarve*
*hyātmānaḥ Paramātmanaḥ /*
*Ato'hampi te dāsaḥ*
*iti matvā namāmyaham //*

[B] "Paramampadam" — compare Śrī Vedānta Deśika's

*Paramapadasopānam*, 20:-

*Maṇṇulagil mayal tīrndu manam tadumbi,*
*Mannāda payanigandu Mālēyandṟi*
*Kaṇṇiladu endṟañji avan kazhalē pūṇḍu*
*Kaḍuñciṟai pōy karaiyēṟum gatiyē sendṟu*
*Viṇṇulagil viyapellām viḷaṅgak kaṇḍu*
*Viṇṇavartam kuzhāṅgaḷuḍan Vēdam pāḍi*
*Paṇṇulagir paḍiyāda isaiyāl pāḍum*
*Pallāṇḍē pallāṇḍum pāḍuvōmē.*

***Kṣarāṇi sarva bhūtāni***
***paratantrāṇi ca prabhoḥ /***
***Yo Viṣnureka evāyaṁ***
***So'kṣaraḥ paramaḥ svarāṭ // 27***

All beings (Bhūtāni) in the world are known as kṣara or perishable; they are subservient to the supreme Lord. This unique supreme Almighty Viṣṇu is hailed in the Vedic text as *akṣara* (most permanent), Paramaḥ (the ultimate Reality), and Svarāṭ (self-existent as well as self-luminous). This Vedic text is again from the second *praśna* of the Taittirīyopaniṣad and forms the concluding sentence of the Nārāyaṇa Sooktam.

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*Sokṣaraḥ* This is the basis for the Gītā text *kṣaraḥ sarvāṇi bhūtāni Kūtaṣthaḥ akṣara ucyate.* And this is the basis too for Śrī Āḷavandār's beautiful verse,

*Svābhāvika anavadhika atiśaya īsitṛtvam*
*Nārāyaṇa! Tvayi na mṛṣyati vaidikaḥ kaḥ /*
*Brahmā Śivaḥ Śatamakhaḥ*
*Paramaḥ Svarāḍiti*
*Ete'pi yasya mahimārṇava vipruṣaste //*

[Notes:- "Viṣṇu eka evāyam..."

compare *Tiruvāymozhi* 2.7.5:-

*Viṭṭilaṅgu señjōdi*
*tāmarai pādam kaigaḷ kaṇgaḷ*
*Viṭṭilaṅgu karuñjuḍar*
*malaiyē tiruvuḍambu,*
*Viṭṭilaṅgu maḍiyam sīr*
*Saṅgu Cakkaram paridhi,*
*Viṭṭu ilaṅgu muḍiyammān*
*Madhusūdanan tanakkē*

(My Lord Vishnu wears a radiant crown; He, Madhusūdana (who vanquished the demon Madhu) has red lotus-like feet, resplendent hands as well as radiant eyes; His divine form is dark and radiant like a beautiful mountain. He holds on His broad shoulders both the Conch and Discus which are radiant like the Moon and the Sun).

(to be contd.)

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Book Review

**Paramapada Sōpānam (Vānpaḍiyāna Vazhi)**

Author: Dr. Hema Rajagopalan Copies available with: Author (Bengaluru) Mobile 9380925117, 9480588439, Sri N.S. Gandamani (Chennai) 9841046264, 044-26180481. Price Rs. 250

The ultimate goal of every soul born in this mundane morass is liberation from this vicious circle of births and deaths and reaching the Lord's eternal abode to perform passionate service to Him and Pirāṭṭi. However, this is easier said than achieved. Whither we ignorant and weak mortals and whither the (almost) unreachable world of Śrī Vaikuṇṭham?

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However, in his abundant mercy and compassion for us, Svāmi Deśikan has revealed a 'virtual' staircase from our world to the distant one of Emperumān. All we have to do is to climb the steps of these wonderful stairs to be rid of our mundane travails. This, then, is the *Paramapada Sōpānam*, a wonderful work of Svāmi Deśikan rightly classified as a Rahasyam, to be imbibed through traditional learning.

The author's choice of this work for her doctorate, we understand, was prompted by none other than Villvialam Śrīmad Azhagiyasiṅgar. True to the śloka, ...*śubhena manasā dhyātam*.., Acārya anugraham has enabled the author to complete this work, obtain her doctorate and bring it out now in book form, adorned with Śrīmukhams from HH Prakṛtam Śrīmad Azhagiyasingar and Śrīkāryam Svāmi. As HH remarks in his Śrīmukham, it is the Lord Himself who has built this wonderful staircase, intent on taking us to His eternal abode (*netum icchatā*), the existence of which has been revealed to us by Svāmi Deśikan.

The author has done justice to the difficult task of expounding on this esoteric work of Svāmi Deśikan, for which her kālakṣepam at the feet of the illustrious Śrī Sevā Svāmi appears to have stood her in good stead. The style is lucid and free-flowing, with several nuances explained in tabular form. She has brought out the correlation between Śrī Rāmānuja's Śrī Bhāṣyam and Śrī Paramapada Sōpānam, citing the *Yatirāja Saptati* verse beginning with *Mukti śreṇi, etc.* A daily perusal of this wonderful work will ensure that we develop Artha Pañcaka Jñānam, perform Prapatti through our Ācārya and from then till we shed the mortal coils, stay on the straight but narrow path to Śrī Vaikuṇṭham without falling into pits of Ahaṅkāra and Mamakāra and eschewing Bhagavad Bhāgavata apacāram.

This book represents a worthy addition to the Rahasya literature and deserves readers' patronage. ✪

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SERIALS

# VIŚIṢṬĀDVAITA (Part XXVIII)
## (Pan-organismal Monism)

Vaikuṇṭhavāsi Pudukkoṭṭai Śrī A. Śrīnivāsarāghavācārya Svāmi

### III. PURUṢĀRTHA

### 8. The Absolution of Sins

Paramātma, out of His innate Love, is waiting from time immemorial for some gesture on the part of the Jīva as a means to extend His hand of protection to him. When the Jīva entertains some faith in the Paramātma and surrenders the burden of protection in His hands, the latter eagerly accepts him. By the performance of Prapatti, the Jīva has done his part of the duty as a supplicant. Now it is the turn of the Paramātma as the Protector to act. So He busies Himself to take steps for the redemption of the Prapanna (the one who has surrendered to Him).

We have seen that the means for the attainment of Mokṣa are *Bhakti-yoga* and *Prapatti-yoga*, and a person can adopt either the one or the other according to his equipment. The moment a person does so, he becomes the ward of Paramātma. All the sins that have been committed by him in previous births from beginning-less time (*Pūrva-pāpa*) are taken away from him by Paramātma; he is no longer obliged to experience their fruit. In the case of the person who adopts *Bhakti-yoga*, all the previous sins are removed from him – all excepting that part which has begun to operate and yield its fruit (known as *Prārabdha-karma*), as a result of which sin he has taken birth and which he will have to exhaust by experience in this and succeeding births. So, some delay is inevitable in the attainment of Mokṣa by him, depending upon the nature of the operating Karma.

But it is different in the case of the other person, who adopts the means known as Prapatti. Prapatti has the power to destroy even the *Prārabdha-karma* – the sin that has begun to yield its fruit. If prayed for, Bhagavān is ready to do away with the entire *Prārabdha-karma* and confer Mokṣa on the Prapanna even the next moment. If the Prapanna chooses to experience that part of the

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Karma which has given this body and wants that only all the other parts of it must be wiped out, Paramātma agrees, though a bit unwillingly; for the latter wants to confer the greatest Bliss on His devotee at once. So, the choice of fixing the time for Mokṣa lies with the seeker, Prapanna, and not with the giver, Paramātma.

It may be asked why the Prapanna, who is a great devotee of the Lord, chooses to continue in this world which is not a place of unmixed joy. The reason is – he is actuated by some noble desires, namely the enjoyment of the Arcā forms – consecrated idols of God – in the various *Divyadeśas* or the enjoyment of the company of Bhāgavatas or the rendering of service to Bhagavān and His devotees, all of which is but a foretaste here of the Bliss that he is going to enjoy in *Śrī Vaikuṇṭha*. But so long as a man is in this world, he cannot avoid the sufferings due to thirst and hunger, disease and agony, incidental to the continuance of the body.

A Prapanna will not ordinarily commit a sin because of his love and affection for his master, Bhagavān, whom he would not like to offend. But by the effect of the previous Karma, some sins may occur. Bhagavān too, out of His love for the Prapanna, is ready to excuse some of the sins committed by him in the post-Prapatti period. Such are the sins committed by the Prapanna in ignorance or by force of circumstances beyond his control. They are forgiven and do not stick to him. But if he commits sins deliberately and not by compulsion, he is answerable and must pay for them, though he is a favourite of the Lord. But if he repents and makes atonement for them either by a Prāyaścitta or by another Prapatti for this purpose, Paramātma forgives him. If he is tough by nature and does not expiate for them, Bhagavān gives him a light punishment even as a king does to his favourite prince when he commits an offence. This again shows the merciful nature of the Lord. So much for the sins.

And now to the *Puṇya* or the virtuous acts. As far as the Prapanna is concerned, a *puṇya* is as much an evil as a sin. For, if the sin takes him away from Mokṣa to undergo suffering in Hell, the *Puṇya* takes him to Svarga to enjoy happiness there. This also puts off the Bliss of Mokṣa. In being a hindrance to Bliss, both *puṇya* or *pāpa* are alike. Hence it is that *Puṇya* is described as golden fetters and *Pāpa* as iron fetters. Whether they are made of gold or iron, fetters deprive a man of freedom of movement. So, if there are *Puṇyas* standing to the credit of a Prapanna, they have also to be done away with. All the *puṇyas* of the previous

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*Pāpa is that which takes us away from the Truth and strengthens our negative tendencies or baser instincts. Puṇya is that which takes us towards the Truth and strengthens our positive tendencies and higher values.*

BHAGAVAD GITA COURSE
*Go through Gita... Grow through Gita...*

births and those of the pre-Prapatti period in this birth are taken away en bloc from him to be transferred to his benefactors. In the post-Prapatti period also he might have done some *puṇyas*. They may be of two kinds – those that were done with a desire for fruit and those that were done without attachment for the fruit, but purely as service to Bhagavān to please Him. In respect of the latter, the fruit is achieved at once as Bhagavān is pleased with them and there is nothing more to be enjoyed. In respect of the other kind of *Puṇyas*, viz., those that were done to attain a fruit, a Prapanna, who is perfect, will not do it. If he has done it, he must be ready to reap the fruit. That fruit again may be of two kinds, one that will be in accordance with his position as a *śeṣa* and a *paramaikāntin*, and the other that is against it. The fruit of the former category is bestowed on him by Bhagavān in this life itself by which he is able to have greater enjoyment of Bhagavān and do greater service to Him. If it is against his nature as a *paramaikānti*, as for instance enjoyment of happiness in Svarga, he

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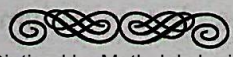
cannot be given that; for, after the fall of this body, the Prapanna does not go to Svarga even as he does not go to Naraka, since his goal is *Śrī Vaikuṇṭha*. The *Puṇya* belonging to this variety is to be set apart to be disposed of later.

Here, a doubt may arise: the *śāstras* declare that any act, virtuous or otherwise (*puṇya* or *pāpa*) will have its effect and the fruit of that act must inevitably be experienced. If the act is virtuous, he gets happiness. If it is sinful, he gets punishment, unless he makes atonement for it by Prāyaścitta and the like. This is the general rule. But if a person does a *puṇya* without a desire for the fruit and dedicates it to the Lord, he does not get the fruit and thereby he avoids going to Svarga and the like. But the Lord, in His generosity, bestows, in lieu of the specific fruit of that act, greater knowledge and more service. If such be the case, one may as well commit a sin and dedicate it to the Lord and say he does not want the fruit and thereby try to escape punishment. The two are not identical. *Puṇya* is what is ordained by the Śāstras and its performance will please the Lord. Even if the doer does not want the specific fruit, say Svarga, he will get the pleasure of the Lord, the Universal Ruler. The case of *Pāpa* or sin is different. As it is a violation of the rules of the Śāstras, it will cause displeasure to Paramātma whose orders the Śāstras are. The displeasure will result in punishment. After doing an act which will invite punishment, how can one escape it? One must receive the punishment or make amends for the sin and thus avert the punishment by pleasing the Lord. When the Lord is pleased, his displeasure disappears and with it the consequent punishment. So, one cannot break the law and dedicate it to the Lord. It is not left to the choice of a man to accept or not the result of an evil act, whereas a man may do a virtuous act and have no desire for its fruit. A Prapanna keeps away from a sin not so much to avert Hell, as to avoid incurring the Lord's displeasure. For, to him, there is no greater Hell than the displeasure of the Lord. Therefore, so long as he lives in this world, he leads a faultless life full of devotion and service to the Lord.

The Prapanna is now a unique individual. He is in the world, but not of it. Like a bachelor who is eagerly awaiting the day of his marriage, the Prapanna is eagerly expecting the day when he will shed this body and set out on the Shining Path.

"On the Shining Path" will be our next topic. ✪



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# Śrī Oppiliyappan Kōyil Varadācāri Śaḍagopan Svāmi Đ A Tribute

Hailing from the glorious Divya Deśam of Thiruviṇṇagaram and belonging to an illustrious family of Vaidika scholars and disciples of Śrī Ahobila Maṭham, Śrī V. Śaḍagopan Svāmi graduated from the prestigious Massachusetts' Institute of Technology, USA., with a Doctorate in Material Science and then worked for IBM Corp., for 26 Years, besides a year at the UN in Geneva and New York on the staff of the Secretary-General. Post-retirement from IBM, he devoted his energies to serving the broader Śrī Vaiṣṇava community, writing on Āzhvār/Ācārya Śrīsūktis to enlighten those more comfortable with English.

Śrī V Śaḍagopan Svāmi started the Oppiliappan e-group which hosted not only his own articles on diverse subjects but those from numerous others ranging from scholars to novices, all sharing their bit. All these writings of his and others too were consolidated in later years and presented as nearly 500 informative and attractive e-books on the website www.Śaḍagopan.org, which serves as a treasure trove of sampradayic wisdom for the scholar and learner alike. It has a queriable database and is a single-point reference for the diverse aspects of the doctrines and practice of Viśiṣṭādvaita, Ācāryas, and Divya Deśams.

Śrī Śaḍagopan was an ardent disciple of Śrī Maṭham and Śrīmad Azhagiyasiṅgars. He was a generous contributor to Śrī Maṭham causes and brought together a goṣṭi of Śrī Vaiṣṇavas worldwide to perform significant kaiṅkaryams at Śrī Sannidhi and various divyadeśams. The following are some of the principal kaiṅkaryams he spearheaded and brought to fruition.

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- The yearly Cāturmāsya kaiṅkaryam for Śrī Ahobila Maṭham Ācāryas through coverage of 60 plus days of Ārādhanam at Śrī Sannidhi for the past ten+ years, yearly Svāti tirumañjanams for Śrī Mālolan, the saffron flower samarpaṇa kaiṅkaryam for preparing the fragrance for Tīrtha Prasādam, sponsoring Acchidra, Aśwamedha, Kāṭaka pārāyaṇams at Śrī Sannidhi on Ekādaśi/Dvādaśi days, Śrī Aṣṭalakṣmi Swarṇa Haram and Śrī Aṣṭalakṣmi Silver Kuḍam samarpaṇam for Śrī Mālolan and Swarṇa Siṁhāsana Samarpaṇam for Villivalam Śrīmad Azhagiyasiṅgar, Swarṇa Śrī Lakṣmī coin Haram with Mango Design for Śrī Mālolan, silver cladding of the Divine Sandals (Divya Pādukas) of all Śrīmad Azhagiyasiṅgars from Śrī Ādi VaṇŚaṭakopa Jīyar to HH Villivalam Śrīmad Azhagiyasiṅgar Deśikan.
- Samprokṣaṇa kaiṅkaryam at Śrī Raṅganātha Temple at Pomona, Newyork, USA
- Ratnāṅgi and Navamani Mālai tiruvābharaṇam kaiṅkaryam for Lord Devanāthan of Tiruvahīndrapuram, Maṇḍapa kaiṅkaryam, Swarṇa Siṁhāsanam and Garuḍa padakkam for Svāmi Deśikan as well as for Lord Devanāthan, three strand pearl necklace (Mummaṇi Kōvai) for Śrī Hemābjavalli Thāyār, Śeṣa Pīṭham and Ratnāṅgi for Śrī Yoga Hayagrīvan, Muthaṅgi for the Ouṣada Giri Śrī LakṣmīHayagrīvan.
- At Thūppul, Veda Pāṭhaśālā kaiṅkaryam, Svāmi Deśikan thirumāḷigai kaiṅkaryam, Makara Kaṇḍi, Prabandasāra hāram, Daśāvatāra hāram, Kaṭi Sūtra thiruvābharaṇaṅgal for Svāmi Deśikan
- Repair and renovation of silver-clad Śrī Kulaśekhara paḍi and Vasanta Maṇḍapam at Śrīraṅgam Śrī Raṅganātha Svāmi temple
- Shenbaga Mālai, ruby crown for Śrī Bhūmi Devi Thāyār, Mutthaṅgi for Mūlavar Śrī Oppiliappan and Ratnāṅgi for utsavar Śrī Ponnappan.
- Mutthaṅgi for Śrī Āṇḍāḷ and Śrī Āṇḍāḷ koṇḍai.

His illustrious spiritual career saw Śrī Śaḍagopan being awarded the honorifics of *Śrī Nṛsiṁha Sevā Rasikar* by Villivalam Śrīmad Azhagiyasiṅgar, *Śrī Vedānta Deśika Padāmbuja Sevā Rasikar* by Śrī Viḷakkoḷi Perumāḷ Thūppul Vedānta Deśikan Charitable Trust, Kāñcīpuram and *Kaiṅkarya Ratnam* by Rāmānuja Mission, USA.

Śrī Śaḍagopan Svāmi's ascent to Paramapadam on 15.3.24 leaves a huge void in the Śrī Vaiṣṇava community. We convey our sincere condolences to the bereaved family. ✪

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# Predictions - April - 2024 : Sri A.M. Rajagopalan

**Aries - Mesham - GP Mars Asvini, Bharani and Krittikā (1st Pāda)**
**Favourable dates: 1, 2, 6-10, 14-17, 22-24, 29, 30**

**Family:** Venus, Mars, and Saturn are placed favourably. Income is adequate, placing you in a comfortable position financially. However, Jupiter is unhelpful during the entire month. This indicates mounting expenses, as days go by. Unnecessary misunderstanding and mutual bickering among family members will cause tension and anxiety. Marriage proposals will yield fruit since Venus is very powerful, although there may be initial confusion due to wrong information about the proposed alliance. The combination of Sun and Rāhu in the 12th House emphasizes the need for extra care on your health. It is necessary to avoid frequent travels and exposing yourself to out-door temperature. A minor theft in the family is also quite possible since the House of Loss is slightly afflicted.

**Service:** The collective strength of Venus, Saturn and Mars is highly helpful to you to make an outstanding mark at your workplace. Higher authorities will appreciate and recognize your efficiency and contribution to the organization. Colleagues will extend their willing cooperation, which in turn will create a sense of self-confidence and enthusiasm in your day-to-day duties. This is the best month to exhibit your talents. Jobless people born under this zodiac sign will succeed in securing decent employment.

**Business & Industry:** Saturn, Mars and Venus are the main planets that control and influence success or failure in business and industry. All these three planets are transiting very helpful celestial paths. There will be good demand for your products and market conditions too are highly supportive. You can also invest in the expansion and diversification of your factory. Related planets will help you secure financial assistance from banks. Mars, favourably and strongly placed in his transit, leads you to success in the development scheme. However, please ensure that the financial commitment in the business development project is within your means.

**Women:** According to ancient Astrological scriptures, Jupiter and Venus are the two main planets that control and influence most of the aspects that affect women's life. Among the two, only Venus is favourable to you throughout the month, whereas Jupiter is not supportive. Health will be satisfactory. Relationship with close relatives will get strained due to a minor misunderstanding. Working women

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will find the atmosphere in the office very helpful. However, workload and responsibilities will be too heavy and may affect your health occasionally. Those working overseas will get the support of immediate superiors. Unemployed ladies will succeed in securing decent employment, although the emoluments may not be up to their expectations, since the 12th House is afflicted by Rāhu.

**Students:** Mercury, the planet of education, is in retro-motion. There may be obstacles in the path of your academic progress. It is also necessary to keep away from certain students who indulge in ragging and other objectionable habits. Your grasping and memory power continue to be highly supportive. It is up to you to use your mental talents.

**Candrāṣṭama dates:** April 25th night up to 27th late night

**Parihāram:** Reading a few Sargams from Śrīmad Sundara Kāṇḍam will remove the adverse effects of Rāhu.

**Taurus-Rishabham-GP Venus Krittikā (2nd, 3rd, 4th Pādas), Rohini and Mrigasirsham (1st, 2nd Pādas) Favourable dates:** April 3-5, 11 - 14, 18-20, 25-27.

**Family:** Venus, Mercury and Ketu are favourable throughout the month. Even Rāhu, transiting the sign of profit, is supportive. Sun is placed in an auspicious position up to 13th April 2024 only, after which he turns unfavourable. Financial position is satisfactory during the entire month. Health will be normal during the first two weeks, after which there is a possibility of heat-related skin afflictions, due to extreme heat from Sun transiting your Janma Rāsi. Due to the transit position of Ketu, many will have the darshan of our beloved Śrīmad Azhagiyasiṅgar. Some may even have an opportunity to go on a pilgrimage to Śrī Ahobila kṣetram. Family atmosphere will be quiet cordial, despite Jupiter's adverse position. Venus is so powerful that he compensates for the lack of support from Jupiter. Children will study well since the planet of education, Mercury, is placed in a highly favourable celestial track.

**Service:** With Saturn in the career sign and Rāhu in the House of Profit, you can concentrate on your duties and responsibilities without any tension or worries. Superior officials and colleagues will extend their full cooperation, which will enable you to concentrate on your day-to-day duties without any mental tension.

**Business & Industry:** Saturn, Venus, Mars and Sun are all favourably placed, thereby ensuring a steady upward trend in business turnover and profit. This month

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is favourable to adding a few more allied products and expanding your business. Travels to other states will bring you more business. The time is ripe to plan your business development. Even petty traders and pavement vendors will see generous profit. Market conditions will be highly favourable.

**Women:** Except Jupiter, most of the other major planets are transiting supportive tracks. Married women may develop differences of opinion with close relatives, since Sun and Rāhu are co-joined in the House of Jupiter. Employed women will get recognition for their work, although the workload will be rather heavy. Those employed overseas can expect a few additional benefits and concessions.

**Students:** Students will be able to maintain their progress in studies. Due to the alignment of Sun and Rāhu in Pisces (Meenam), you may experience tiredness and sleepiness. You should avoid late reading and retirement to sleep late in the night. Regular habits will be of immense help.

**Candrāṣṭama dates:** April from 1st up to 2nd midnight. Again from 28th up to 30th morning.

**Parihāram:** Lighting a ghee deepam either in a nearby temple or in your puja room, in the evening will be highly effective to ward-off the adverse effect of Jupiter, and Sun-Rāhu alignment.

**Gemini-Mithunam-GP Mercury Mrigasirsham (3rd, 4th Pādas), Tiruvādirai, Punarpūsam (1-3 Pādas)** Favourable dates: April 1, 5-7, 11-14, 18 -20, 25-27, 29, 30.

**Family:** Jupiter, Sun and Mercury are supporting you during the whole month. However, other major planets, Saturn, Rāhu, Mars, Venus and Ketu are not of much help. Income will be just enough to make both ends meet. The last week of the month will be difficult due to inadequacy of funds. Budget planning from the beginning of this month itself will help. Family environment will be calm, pleasant and peaceful. Occasional minor health afflictions may require medication. Marriage proposals will lead to good alliance, after initial confusion and disturbance among family members. Since both Rāhu, Saturn and Mars are adverse, you may experience an embarrassing situation over old financial commitments. Court cases, if any, will drag on without any visible result.

**Service:** Tough conditions at the office, strictness of superiors and workload will tell upon your mind and health. Better to be flexible while discussing official matters with the higher-ups. Emotional reactions should be strictly avoided. Astrology helps

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us with proper guidelines whenever there is a possibility of our behaviour leading to problems. Self-restraint is the need of this month.

**Business & Industry:** The combination of Rāhu and Sun in Meenam, and Saturn in the 9th House clearly shows that your interest will the affected if you behave emotionally while bargaining with good customers. Tact and a bit of flexibility in your negotiations will bring you very good profits this month.

**Women:** Although Jupiter is unfavourable, Venus comes to your help since he is transiting a highly auspicious path. Women in charge of family management will be able to concentrate on household responsibilities without any hindrance. The home atmosphere will be peaceful. Working women will be able to get along with superiors and co-workers, although the workload will sap their energy.

**Students:** Mercury, the planet of education, is supporting you during the entire month. You will be able to concentrate on your studies without any disturbance. You can also expect financial help or scholarships for your higher studies. How much help you can expect can be ascertained by studying your birth chart.

**Candrāṣṭama dates:** from 2nd mid-night up to 4th late night

**Parihāram:** Reading *Śrī Stuti* of Svāmī Śrī Deśikan.

**Cancer - Katakam - GP Moon Punarpūsam (4th Pāda), Pūsam and Ayilyam**

**Favourable dates: 2, 3, 7-10, 14-17, 21-24, 28, 29.**

**Family:** Venus is favourable up to 24th April, as also Ketu. All other planets are placed in adverse celestial paths during the entire month. Even Jupiter is not of much help. It will be a tough month monetarily. To manage family expenses within your limited income will be rather difficult. Despite this, it is better to avoid fresh commitments, which will be rather difficult to settle later on. You should take care of your health since the combination Mars and Saturn in the 8th House will create health problems. Even small ailments should be referred to a doctor immediately. You should avoid unnecessary travel and exposure to crowds. Unexpected expenses which you cannot avoid will add to your financial worries. There may be occasional bickering among family members, which will affect your mental peace. Marriage proposals will get delayed.

**Service:** All planets that have a say in matters relating to service are transiting inimical signs. You should be very attentive and careful in your day-to-day duties. Just confine yourselves to your duties and avoid discussing official matters with

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colleagues who have no say in the issues. You should also avoid moving too closely with subordinates and getting yourselves involved in their personal matters, as otherwise, your good name may be affected due to various reasons.

**Business & Industry:** Market conditions will be rather tough during this month. You will have to face undesirable and unhealthy competition. On certain occasions, you may have to under-price your products, resulting in considerable loss. All development schemes should be postponed. New debts and new financial commitments should be strictly avoided. Otherwise, you will find yourself in deep waters soon.

**Women:** Planetary positions are not favourable to you. The combination of planets in the 8th zodiac sign warns you to take additional care of your health this month. Otherwise, you may suffer due to menstrual problems, stomach ache, back ache, sleeplessness, giddiness, etc. Working women will have to accept additional workload without corresponding benefits.

**Students:** You too should take good care of your health. Further, moving with undesirable students should be strictly avoided. Astrology, as a Science of Life, guides you whenever you are likely to be in difficulty. Late-night studies should also be avoided.

**Candrāṣṭama dates:** April: from 4th late night up to 6th

**Parihāram:** Please continue to recite *Śrī Stuti* in the morning and *Śrī Viṣṇu Sahasra Nāmam* in the evening. The effect will be remarkable.

**Leo - Simham - GP Sun Magham, Pūram and Uttiram (1st Pāda)**

**Favourable dates:** April 4-6, 10-12, 15-18, 22-24, 28, 29.

**Family:** Jupiter in your bhāgya sthānam, aspecting your Janma Rāsi, indicates that this month will be one of the best periods of this year. Income will be slightly more than your own expectations. The family atmosphere will be quite cordial. This month is ideal to secure a good alliance, if you have a son or daughter of marriageable age. Since both Jupiter and Venus are highly favourable, auspicious functions in the family will help a happy atmosphere prevail. Married women will conceive, provided the present main and sub-periods are supportive. An unexpected visit by a near-relative employed overseas will rekindle pleasant memories of the past. However, health needs utmost care since both Sun and Rāhu are co-joined in the 8th zodiac sign. Have an eye on the speed of the vehicle when you are driving two-wheelers or cars, particularly during night.

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**Service:** The alignment of Saturn and Mars in Kumbha Rāśi indicates that workload and responsibilities will be very heavy, which will be a test for your patience and endurance. Over-strictness and rigidity on the part of superiors will create a sense of fear about your future in the institution. This is equally applicable to all Simha Rāśi people serving in institutions overseas. Please exercise self-restraint whenever higher-ups are unreasonable.

**Business & Industry:** While the business turnover and corresponding profit continue to increase steadily, better to avoid too much travel and strain. You may have to encounter severe and unhealthy competition in various markets. Financial institutions will continue to stand by you in times of need. Outstation visits will be profitable. The month is ideal for exporters. New investments and sales promotion schemes can be implemented, up to a limited amount.

**Women:** Women in charge of family management will find this month very pleasant and rewarding. Cordial relationships among relatives, auspicious functions in the family and the visit of one of your intimate relatives will make life cheerful and happy. Those awaiting wedding garlands will succeed in securing a good alliance in tune with their expectations.

**Students:** Mercury, the planet of education, and other related planets are positioned in auspicious celestial tracks. Consequently, you will make impressive progress in your studies. Those preparing for NEET examinations will be able to grasp even the most intricate subjects in medical science.

**Candrāṣṭama dates:** April. 7th up to 9th morning.

**Parihāram:** The best propitiation is a visit to Sholingar, the abode of Lord Śrī Yoga Nṛsiṁha.

**Virgo-Kanya-GP Mercury Uttiram (2, 3, 4 Pādas), Hastam and Chittirai (1, 2 Pādas)**

**Favourable dates:** April 1-4, 8, 12, 13, 18 - 20, 25-27, 30.

**Family:** Saturn, Mars and Mercury are placed in auspicious and helpful tracks throughout the month. However, Sun, Jupiter, Venus and Rāhu are not of help to you. Though you have to manage within a limited income, it will be difficult for you to avoid any expenditure. For many, the fourth week may compel them to take fresh loans. The combination of Sun and Rāhu in the 7th House (Kalatra Sthānam) will tend to affect the health of your spouse. A little more care and timely medical attention will be of immense help to restore normalcy. Matrimonial proposals should

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be postponed since the possibility of fixing-up a wrong alliance cannot be ruled-out, as indicated by planetary aspects. Since Jupiter is positioned in the 8th House, valuables at home should be kept in your safety lockers. It is quite possible to lose some valuables by theft or carelessness.

**Service:** Although the workload and responsibilities increase, there will be recognition for your toil and sweat. Some may be transferred from the present place of service to another with benefits.

**Business & Industry:** Although competition in the market and among the business community will be very high, you will manage to maintain the profit margin and business turnover. Banking institutions will stand by you in times of need. Minor problems with business partners will cause temporary concern and anxiety. New investments and ventures should be kept in abeyance. The government's attitude will be rather hostile to your interests.

**Women:** Both Venus and Jupiter are transiting unfavourable zodiac signs. Added to this, Sun and Rāhu are placed in the 7th sign, which indicates physical and psychological strain in your relationship with close relatives. Patience and tact are essential.

**Students:** An enlightening and pleasant month for all students, who will be able to maintain their steady progress in their studies. Those interested in sports will do very well in all competitions. Those who go for spot interviews will be able to give precise and correct answers and make a mark in the tests.

**Candrāṣṭama dates:** from 9th morning up 11th after noon

**Parihāram:** Reciting *Śrī Viṣṇu Sahasra Nāmam* daily is the correct Parihāram.

**Libra-Thula-GP Venus Chittirai (3rd, 4th Pādas), Svāti and Visakham (1st, 2nd, 3rd Pādas)**

**Favourable dates:** April 1, 2, 6 - 10, 14-16, 20, 21, 26-28.

**Family:** Although Venus, your lord, is placed unfavourably, Jupiter compensates by his auspicious position and good aspect on your janma Rāsi. Adequate income places you above need during the entire month. Unnecessary expenses will be under control. Since Sun and Rāhu are in supportive positions, your health continues to be normal. Even elderly people who are under constant medication due to age-related complications will experience considerable relief and good progress in health. The cordial relationship between husband and wife reflects in the pleasant atmosphere in the family, as indicated by Jupiter transiting the 7th House. Marriage proposals will be successful. Court cases, if any, will progress favourably.

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**Service:** Saturn transits his own ruling sign in conjunction with Mars. Sun and Rāhu in Pisces are also favourable. Higher officials will be kind and reasonable to you. Working conditions will be satisfactory. If any of you wants a change of institution, this is the right month to try for the same. Those employed overseas can expect a small elevation in position, although workload and travel on company work will increase.

**Business & Industry:** While the combination of Saturn and Mars in Kumbha Rāsi will be helpful to increase your business turnover and profit, at the same time, they create labour unrest-particularly, from migrant labour. Tact and diplomacy will help you to tide over the problem. Otherwise, market conditions continue to be highly favourable, assuring you of a good price for your products. Exporters will reciver their dues from foreign clients.

**Women:** While Jupiter is very supportive of women, Venus will give restricted benefits. Married women will find the home atmosphere pleasant. The month is also favourable for married women to conceive. Unemployed ladies will succeed in securing lucrative employment. Girls of marriageable age will secure a good alliance that will bring cheer to their heart.

**Students:** Mercury is placed in an auspicious celestial track, ensuring a steady and sure progress in studies. Good support from teachers and professors will create a lot of self-confidence in students' minds. Those who aspire for specialized studies in foreign countries can complete the formalities now. Planetary positions are highly helpful in securing the necessary visa.

**Candrāṣṭama dates:** from 11th afternoon up to 13th evening.

**Parihāram:** Please continue to recite *Aḍaikkala Pattu* of Svāmi Deśikan both in the morning and evening. Is there any propitiation more powerful than surrendering ourselves at the feet of Lord Śrī Varadarāja?

**Scorpio - Vrischikam - GP Mars Visākham (4th Pāda), Anusham and Kettai**

**Favourable dates:** April 3-6, 8-11, 16-18, 22-24, 28.

**Family:** Except Venus and Ketu, all other planets are placed in unhelpful zodiac signs. Acute financial inadequacy will be felt during the entire month. You will have to tighten your belt. A set back in health will add to your problems, since Saturn and Mars are co-joined in the *Ardhāṣṭaka* position. Brief hospitalization too may become inevitable. Elderly people who are on constant medication should be more careful

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since injuries due to fall while walking are also indicated by the planetary positions. Marriage proposals should be deferred. Budget planning is absolutely necessary, as otherwise you may suffer due to an acute funds shortage during the last week of this month.

**Service:** Saturn is the main planet in charge of service. He is transiting an adverse position. You may incur the dissatisfaction and wrath of superiors for minor mistakes. Those for whom the present Daśa and sub-periods are unfavourable should be more careful in their day-to-day duties and responsibilities. Some may have to accept an increase in workload without corresponding increase in remuneration.

**Business & Industry:** The combination of Saturn and Mars in the 4th house will not do you good. Market conditions turn suddenly unfavourable. You may have to reduce the prices of your products to effectively counter the competition from similar products. You will have to be very careful in dealing with monetary transactions, which may lead to legal problems in the future. New investments and business projects should be strictly avoided. Signing as surety for others will land you in serious difficulties. Those in real-estate business should be extremely careful. There is a possibility of facing legal problems.

**Women:** While Venus is favourable, Guru and Saturn are in inimical positions. "Even perennial rivers go dry when Jupiter transits the "Ruṇa, Roga and śatru sthānam" – say ancient Astrological scriptures. You will have to manage within your means, as otherwise, you may have to face serious financial problems. Girls awaiting wedding garlands shall have to wait for a little more time to secure a good alliance.

**Students:** Mercury, the Vidyā Kāraka, is transiting auspicious signs. You will be able to maintain a steady and sure progress in your studies. Clarity of thought will enable you to give precise answers in interviews.

**Candrāṣṭama dates:** from 13th evening up to 15th late night.

**Parihāram:** Lighting an additional ghee lamp as "Parihāra Deepam" on every Tuesday in your pooja room is necessary to ward off the adverse effects of Mars.

**Sagittarius - Dhanus - GP Jupiter Mūlam; Pūrādam & Uthirādam (1st Pāda)**

**Favourable dates:** April 2-5, 11-14, 19-24, 29, 30.

**Family:** Fortune smiles at all those born under this zodiac sign this month, since five major planets are placed in highly favourable and auspicious positions. Jupiter, Venus, Saturn, Mercury and Mars extend their full support to you during the entire month. Additionally, you are favoured with the 9th auspicious aspect of Jupiter. Financially, you are very comfortably placed. There will be auspicious functions in

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the family that help a pleasant and happy atmosphere prevail at home. Although the expenses are rather high, you will not feel the strain since income is adequate. Your son or daughter employed in a foreign country will pay an unexpected visit, which will immerse the family in happiness. Health will be normal.

**Service:** The related planets are highly helpful. The atmosphere at the workspot will be cordial and co-operative. Higher-ups will be reasonable in their attitude towards you. You will be prompt and precise in your day-to-day duties and responsibilities, which in turn will help you to enhance your image at the workspot.

**Business & Industry:** The related planets are placed in highly helpful celestial tracks. The time is ripe to clear all your commitments to the bank and place your business on a sound financial basis. Market conditions are favourable during the entire month. Jupiter's aspect on your Janma Rāsi leads you to success in all your business promotion schemes.

**Women:** Both Jupiter and Venus are positioned in highly auspicious positions during the entire month. Added to this is Jupiter's auspicious aspect on your Janma Rāsi.

**Students:** Mercury too is transiting an auspicious position, indicating impressive progress in your studies. You should take up evening tuitions for special examinations and tests like NEET, online study etc.

**Candrāṣṭama dates:** April 15th late night up to 18th morning

**Parihāram:** Reading a few daśakams from Śrīman Nārāyaṇīyam will be exceptionally effective.

**Capricorn-Makaram-GP Saturn Uttirādam (2nd, 3rd, 4th Pādas) Tiruvonam and Aviṭṭam (1st 2nd padas). Favourable dates:** April 1-4, 8-10, 15-17, 21-24, 29, 30.

**Family:** Sun, Venus and Rāhu are favourable, whereas Jupiter, Saturn, Mars and Mercury are in hostile positions. Although Ketu being in Bhāgya sthānam results in a lot of expenses, most of the expenditure will be for religious purposes like maintenance of cows, renovation of temples, poor feeding, etc. Income will be steady and regular. The family environment will be a little disturbed due to a lack of proper understanding between close relatives. Health will be normal. Marriage proposals will be settled after initial, minor problems. Court cases, if any, continue without any end in sight. A brief travel on a family assignment cannot be avoided,

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as indicated by the transit position of Saturn and Mars. All efforts will be successful due to the support of Rāhu.

**Service:** The Saturn-Mars combination cannot be said to be good for people in service. Workload will be very heavy, without adequate compensation. Co-workers will not cooperate; instead, they will indulge in gossiping about you, which will wound your feelings. The over-rigid attitude of superior officials will cause tension and restlessness in your mind and fear about your future in the institution. Some may expect a transfer from their present place of work. Avoid arguments with higher officials.

**Business & Industry:** Planetary positions indicate that you should be extremely careful in supplying goods on credit. Problems related to bank facilities will cause tension and anxiety. Partners too will create problems.

**Women:** The family environment may not be up to your expectations. Difference of opinion among close relatives is indicated by the combination of Jupiter, Saturn and Mars.

**Students:** Throughout the month, Mercury is not of much support to you. Other related planets too are placed in unfavourable positions. Particularly, those who stay in hostels may face a hostile atmosphere from roommates. This is a month that requires care while moving with other students.

**Candrāṣṭama dates:** April 18th morning up to 20th night.

**Parihāram:** Recitation of Śrī Kṛṣṇa Aṣṭakam both in the morning and night, before retiring to bed.

**Aquarius-Kumbham-GP Saturn Avittam (3rd, 4th Pādas), Sathayam and Poorattadi: Favourable dates: April 1-3, 7-10, 14-18, 24-26.**

**Family:** Venus and Mercury are the two planets who are of immense help to you, particularly when you are in the grip of Janma Śani. Care should be taken of your health. Night travel and exposure to the outdoor atmosphere should be avoided. On the monetary side, you will have to count every pie you spend. The alignment of Saturn and Mars in the Janma Rāsi emphasizes the need for utmost caution regarding your health. Even minor discomfort or pain in any part of your body requires immediate consultation with a qualified medical practitioner. Night driving should be strictly avoided. The family environment will be strained due to minor misunderstandings. Old financial commitments will create unexpected problems. Marriage proposals will be met with problems.

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**Service:** You should be very flexible in your day-to-day dealings with colleagues and higher officials. At times, mistakes committed by colleagues may fall on your head. On such occasions, you should be patient and deal with the situation with tact and diplomacy.

**Business & Industry:** Seven-and-half-year Saturn indicates that you may lose a heavy amount due to hasty acceptance of some contracts for the supply of goods. Problems from banks and other financial institutions will haunt you. Some of your co-partners will leave your firm and switch over to others. Exporters should supply goods to foreign clients only after verifying their background, etc., because credit supplies, particularly during the seven-and-a-half-year Saturn period, will result in a loss. Supply against payments only should be the condition of business during the period of affliction by Saturn.

**Women:** Both working women and homemakers should take utmost care of their health. Overwork, physical strain, emotional arguments, and driving vehicles, particularly at night, should be strictly avoided. Marriage proposals may lead to the fixation of a wrong alliance. Settling an alliance without proper inquiries should be strictly avoided.

**Students:** Progress in studies continues to be impressive. Teachers and professors will help. Campus interviews will lead to success.

**Candrāṣṭama dates:** April from 20th night 23rd morning

**Parihāram:** Jupiter, Mars, Venus, and Sun are transiting unfavourable zodiac signs, when you are running Janma Śani doṣam. Hence, Parihāram is very necessary. A visit to the powerful Śrī Ahobila Mahākṣetram will be the correct parihāram for so many powerful planets being adverse.

**Pisces - Meenam - GP Jupiter Pūrattādi (4th Pāda), Uttirattādi and Revati**
**Favourable dates:** April 1, 5-7, 11-13, 18-21, 26-29.

**Family:** Jupiter, Venus and Mercury are favourable to you, bestowing their beneficial effects. Other planets are not of much help. Family environment will be satisfactory. Expenses will exceed your income. Cordial relationships among relatives will make the home atmosphere pleasant. However, the effect of seven- and-a-half year Saturn and "Janma Rāhu" will be rather severe. Health needs care and caution. Overwork, loitering in crowded places, taking food in unhygienic and wayside

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eateries and retiring to bed at late hours are some of the common errors that will affect your health. Sun-Rāhu in your Janma Rāsi produce heat in your body and cause skin afflictions. Matrimonial efforts will lead to disappointment. Travel out of station on family errands should be avoided.

**Service:** Saturn, the lord of service, is in a hostile sign. Further, Rāhu is in the Janma Rāsi, in conjunction with Sun. This combination indicates ill health and/or skin afflictions. Jupiter's favourable transit position comes to your timely help, whenever you have health problems. The family atmosphere will be satisfactory. Marriage proposals will be successful. The health of your spouse may undergo a slight set back, which will be rectified by simple medication.

**Business & Industry:** You must tackle a tough market this month. Unhealthy competition tends to affect your business turnover and profit. Partners will create problems in your management of the business. Prices of raw materials will increase, compelling you to revise your selling price. Banking institutions will impose new conditions for giving credit facilities. Too much travel out of station on business will tell upon your health. All efforts will lead to success due to Ketu being favourable. Minor auspicious functions in the family during the 3rd or 4th week of the month will help maintain a delightful atmosphere.

**Women:** Except health, all other factors are satisfactory during this month. You may feel the heat of seven-and-a-half year Saturn now. Specifically, employed women may face difficulties and disappointment in the workspot. If the main and sub-periods are unfavourable, such people may expect an unexpected transfer from the present place of employment.

**Students:** Mercury and Jupiter are transiting favourable celestial tracks, indicating steady and sure progress in your respective studies. Those undergoing higher education in foreign institutions will be able to complete their project and submit the report in time.

**Candrāṣṭama dates:** April 23rd morning up to 25th night.

**Parihāram:** Proper propitiation should be performed for Saturn and Rāhu, both of whom are unfavourable to you the whole month. Lighting five oil lamps in any temple or in your pooja room for 24 days will remove the doṣams, particularly those due to seven-and-a-half year Saturn and Janma Rāhu.

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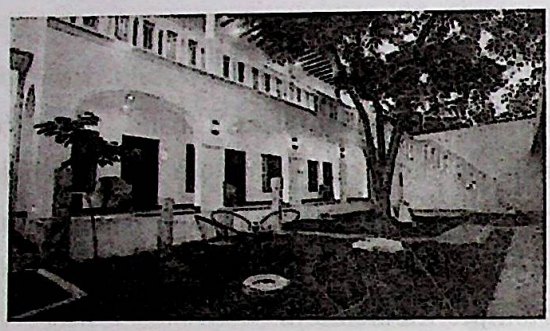

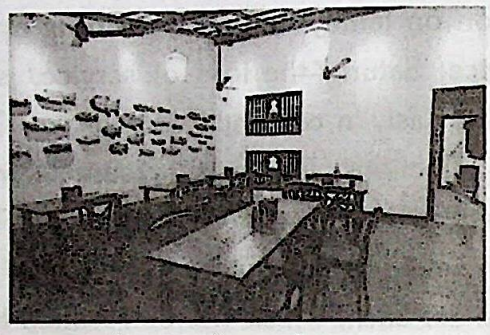

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